

THE CHINESE RECORDER

VOL. LI.

NOVEMBER, 1920.

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NOVEMBER, 1920

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Editorial

Quickened Rationalism.

AMONG the problems before the Christian Church in China is that of the quickened nationalistic spirit which is increasingly manifesting itself. It has been said that while industry in China may be modernized, it will not be Westernized, the reasons given being the individuality of the worker—who in many cases prefers to work in his own shop,—and the power of the guilds. Hence industry in China will be a combination of improved old methods added to the new. Dr. John Dewey has said that the Chinese will not submit to the formalism and legalism of the West, but will probably work out a system of registering group and popular opinion with regard to government matters that will be unique. This means that China will adopt what she needs from the West, make it her own, and then produce something for herself. This same spirit is appearing in a Chinese desire to have Christianity considered from a Chinese viewpoint. This of course is a matter not of the spirit so much, as its forms. An article in the July, 1920 *International Review of Missions* on "Chinese Leadership in the Christian Church" recently pleaded for a larger measure of episcopal responsibility—the writer was an Anglican—to be laid upon Chinese clergy. The point was made that we tend

to be too rigid in promoting Western standards for Chinese leadership. It was further pointed out, and rightly, that time in China is distributed over a number of centuries from the first to the twentieth, and as a result the Church has to meet a situation not fully parallel to that in the West. We must therefore cultivate more than ever a spirit of adaptability to meet these changing conditions. It is significant in this connection that the "Chinese Church" is to be the central topic of the National Christian Conference.

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**Missions After
the War.**

"THE Missionary Situation after the War," is the title of an unusually significant pamphlet presented to the International Missionary Meeting at Crans, near Geneva, in June, 1920. The author is J. H. Oldham. We make editorial reference to this pamphlet because we feel that every missionary should read it. It introduces us to the critical situation facing mission work in its relation to governments, religious freedom, and the future of education. One phase of the situation is summed up in this question on page 59, "Can the Gospel be efficiently commended to the peoples of Asia and Africa if Christians acquiesce in national policies which contradict its fundamental principles?" The work and temper of governments are becoming more nationalistic, while mission work is still international. Furthermore, the size of modern mission work gives it a political aspect; that is its influence is so far-reaching that governments must take cognizance of it. This pamphlet discusses the status of religious freedom as now expressed in government documents; the growing influence of national education; and a state tendency that threatens to cramp religious freedom. It shows too what has been done through Christian organizations to offset this latter movement, and discusses carefully the claim for missionary freedom and the obligations of missions to governments, and the relation of missionaries to political questions. There is implied also the question as to whether the modern missionary will not have to sink his nationalism deeper than ever before. The necessity of further understanding of mission languages and peoples is also brought out. Then there is the problem, quite pertinent in China at present, as to where the obligation to support a government ends, and the obligation to protest against political abuse or immoral exploitation begins. All this

shows the imperative need for some method of inter-mission counsel, so that every chance may be given for missions and governments to understand each other. Here again, we can see the need of the National Christian Conference of 1921, which should take steps to appoint a National Christian Council through which missions in China may express themselves on problems arising out of relation to the Government, as the National Missionary Council of India is now expected to do by the British Government. This pamphlet can be secured at Edinburgh House, Sloane Square, London, S. W., at the price of 1/1d. We urge all interested in the bigger questions of foreign missions to read it at once.

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**China's Chief
Need.**

AS to what is the matter with China, it is a case of many doctors, varied diagnoses, and contrary remedies. Yet in spite of differing aims, including diluted militarism, there is evident a real desire to help China. The economist says the main difficulty is lack of communications. Improve these and industry, public opinion, and the general welfare will all be vitalized. And that railroads and highways are a crying need we all agree. The diplomat says that China's chief lack is an honest government. But governments are not expected to come up to the highest standards required of individuals, and, to say the least, the standards required of individuals in China—Chinese or foreign—vary! Modern China is a country of many cross currents, many movements, but none sufficiently strong to dominate the situation. The intellectualist believes that education is China's chief need. This he avers should be popular as well as academic, that is more schools, more teachers, more books, and more papers. And education is certainly necessary to any satisfactory solution of China's problems. In the realm of morality and religion, we are sometimes told that "selfishness and atheism are the two great dangers of China." That these dangers threaten the national life of China, no one will deny. But these are two generalizations that cover a multitude of dire and ill-defined possibilities. Though they are not unique in China they fit in with China's philosophical trends, which have emphasized self-development as the aim of the Princely Man, and have certainly put belief in God in a subordinate place. Religious education in a Western sense is unknown in

China. To us, China's real need is of the spirit. This is well expressed by Mr. Wu Lai Chuan, of the Board of Education. "The greatest hindrance to the progress of the spiritual life of the Chinese arises from their failure to understand personal responsibility. This is due to lack of understanding man's relation to God (上帝). This comes because they do not experience (認識) God. In regard to this there are two parties. The one depends upon its own wisdom and denies that there is a God. The wisdom of the other is deficient for although they recognize the existence of God, they consider that he is only concerned with bestowing temporal benefits on them and does not pay any attention to their conduct. Because the Chinese realize only their mundane existence and do not assume any responsibility, they lack vitality on the spiritual side." Their spirits are tied to earth; their great need is a *personal knowledge of God* whom while some have vaguely seen, most have overlooked. This essential need, a personal experience of God, they can get through Jesus Christ who made its possibility His chief message. Thus Christ's chief message is seen to match China's chief need. To promote a personal knowledge of God, that is Christianity's principal contribution to China. Nothing must obscure it.

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**"Personal" Religion
and its "Social"
Results.**

SOME conscientious missionaries fear that the missionary body will permit the social expression of the Christian life to crowd out or take the place of a personal relation to God through Christ. While we do not share this fear we sympathize with those troubled therewith. It is based on a misunderstanding. As far as our knowledge goes all missionaries agree on the necessity of personal religion based on individual choice and centering in the belief of God as Father and Christ as His Son. And all also believe "in fruits worthy of repentance" as a necessary and inevitable result of a right relation to God. It is of course true that some spend more time in promoting the "inner" life than the "outer" though none confine their efforts to either. The inner relation to God and its outward expression through human relationships are inseparable. Though "service" cannot take the place of personal faith, yet personal faith cannot exist as a function of the inner life alone. No Christian is expected to

live only for the future life alone. But the "power of an endless life" is expected to improve one's own conduct and influence for good the conduct of those around him. Now some articles, speeches, or reports deal with one side more than the other. Some individuals and organizations spend more time in activities on the one side than the other. Some are better fitted for one phase of work than the other. If all followed Mary what would happen to life's remaining and insistent needs? And it is possible, too, that since "outer" activities have been somewhat obscured in the past through overmuch vague mysticism there has been in late years an undue emphasis thereon. But the difference of opinion that exists is not as to the origin of the Christian life nor even as to how it should be expressed but as to the extent or scope of the "social" activities which are a large part of this expression. How far should we try to make the "outer" life come under the control of the "inner"? All Christians must be honest, but just how far must they go in trying to make society honest and just? All expect the Christian to protest against immorality and injustice in society. But must he also try to lessen the conditions that produce them? Some of the most ardent reformers are conservative in theology. Some prefer to confine their efforts to making individuals produce "fruits worthy of repentance." Others believe in trying to secure them collectively also in the home, the community, the nation, and the world. All agree as to what is at the centre of the circle but differ as to the length of the radii. All hold that love for God issues in practical love for neighbor. But some apply the love for neighbor in a wider way than others. There is no fundamental issue. As far as the missionaries are concerned the danger that "service" will supplant faith has been unduly magnified. The superficial question as to how far "service" shall go is one of methods not of principle.

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Lambeth and Christian Unity.

THE actions of the Lambeth Conference that bear on Christian Unity are accepted by British Free Church leaders as a challenge to rethink the problem which so far will not down nor resolve itself into its final form. *The British Weekly* of August 19, 1920, in a sympathetic editorial and nine straightforward messages from Free Church leaders shows that there exists due appre-

ciation of the new responsibility that has thus devolved upon Nonconformity. Taking these utterances as a whole the proposal for "Mutual Reordination" appears as impossible for Scottish Nonconformist communions, improbable for most others, and non-essential to all. The Lambeth proposals therefore are not taken as the last word on the question of the validity of the ministry. But all agree in reciprocating the "generous" spirit manifested by Lambeth towards the ministries of other communions. The "genuinely Christian spirit" that "breathes through the document" is taken as proof of a great change in the "ecclesiastical climate." The utterances of Lambeth are regarded as marking a distinct advance of spirit, whereby spiritual unity becomes more evident. In such a spirit future conferences about this problem should register yet greater progress. The acknowledgement of the "spiritual reality" of Nonconformist communions is taken to mark these actions as "destitute of any appearance of ecclesiastical superiority" and as giving "a frank and hearty recognition of our equality of fellowship in Jesus Christ our Lord." The question is no longer so much one of differing attitudes of spirit as it is of the survival of conscientiously cherished forms. The desire for more Christian Unity has now become dynamic. This spirit if it cannot weld the old forms will find new ones. One message justly points out that "it is possible for Free Churchmen to make an idol of their ordination and so be untra-ritualists while they denounce ritualism." It should not be overlooked that the Lambeth proposals are inclusive rather than exclusive; they plead for *interchange* of gifts not substitution nor repudiation. It is indeed a great gain that Nonconformist communions are recognized as a part of the whole Church which should search for some way to express its wholeness. It must also be remembered that there is a movement in Nonconformist communions towards placing greater executive responsibility upon selected leaders. If the term "bishop" were changed to "superintendent," or some cognate word, the functions of these Nonconformist executive officials would be seen to be not so widely distinct from those of a "constitutional episcopacy" as the use of historic terms beguiles us into thinking. This Lambeth Conference will stand out as a keynote of sincere Christian brotherhood. The bishops have said more than they have ever said before. In some way the others must move forward too.

Contributed Articles

The Double Emphasis of Christianity

EARLE H. BALLOU

WHEN an epidemic of disease breaks out and threatens the safety of a community, there are two courses of procedure to be followed, both leading to the same end. In the first place, those afflicted with the disease must be cared for, and if possible so restored to health that they may take their usual places in society. In the second place, the community must be made sanitary, so that the chances of infection are reduced to a minimum and people can go about their accustomed work as free as possible from the haunting fear of either the pestilence that walketh in darkness or the destruction that wasteth at noonday. Our cities have hospitals, and where such do not exist in sufficient numbers they are quickly improvised. But cities are also coming to have their Bureaux of Public Health. Our medical schools teach therapeutics, but they also have courses in preventive medicine, and physicians are as interested in the evolution of society where the danger of disease is reduced to an ever decreasing minimum as in the astounding triumphs of their fellow professionals who are constantly rescuing victims from the clutches of death. But the double emphasis remains: to cure the individual, and to make society sanitary.

There is a disease rampant in the world as deadly as cholera or Spanish influenza, as contagious and as widespread. It is no new disease, and we know the specific for it. We need not spend time in speculating as to its origin, for opinions are not quite unanimous. However and whenever it fixed its hold upon humanity is of small moment compared with the awful fact that it has been ravaging our race for milleniums, that its poison has found its way into the heredity and the environment of every one of us, and that in a chronic or malignant form there is no one living who has not felt its dire effects. That disease, as we all know, is sin, and the specific is the religion

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

of Jesus Christ. And the function of Christianity in dealing with this disease, the function of the Church as the organized community of Christians, and the function of each individual follower of Jesus Christ in so far as a single individual can epitomize the complete program of the movement to which he belongs, is an almost exact parallel of the function of medicine in stamping out an epidemic.

Jesus said to Nicodemus, "Verily, verily I say unto you, except one be born anew, he cannot see the Kingdom of God." The Seer of Patmos "saw the Holy City, new Jerusalem, coming down out of heaven from God." You and I should be able to bear witness to a new life—we have been sick, and now we are well. But we cannot be safe in the midst of a community where there is sickness all around us. Until we have organized ourselves into a "Sanitary Committee of the Whole" we cannot escape the danger of reinfection. We have been born anew—we have experienced salvation. But until society is saved our spiritual health is precarious.

Now there is one other way of treating disease, and that is to ignore its existence. There is also a tendency on the part of some to minimize the fact and the nature of sin. We shall not fall into either of these errors. Sin is a fact; it is a terrible, awful fact; it is the blackest fact that man has to face. We have to face it, every hour of the day and every step we take, and neglect will never remove it. It is so persistent, the period of convalescence is so long, that at times there is unmistakable evidence of its continued effects even upon those who honestly believe themselves to have been suddenly and miraculously cured. There is an element of sad humor which we would gladly dispense with as we unavoidably observe the moral imperfections of some of our acquaintances who profess complete sanctification. Furthermore, we do a great injustice to our faith when we attempt to avoid or minimize the awfulness of sin. The great souls whose eyes have been most raptured by their vision of God's glory have also been the ones to give us the darkest pictures of earth's wrong and hell's blackness. Milton painted evil with no light touch; there is no levity in Dante's description of the abyss; Augustine knew what life was like outside the City of God; and surely this exiled author of Revelation who saw the glories of the New Jerusalem where there shall be no tears, no death, no mourning, nor crying nor pain any more, consigns to a doom so terrible only because so

well deserved those who are fearful and unbelieving—the murderers, fornicators, sorcerers, idolaters, and all liars. Old, old names, narrow categories, perhaps, but capable of great width of interpretation, until they shall include all that the face of man is blackened with. Once more returning to our figure of the epidemic to be stayed: if sick people are to be made well, we need to know the exact nature of their disease. No superficial diagnosis will suffice.

But unfortunately there is an element of discord among those to whom the cure of the sick world has been entrusted. There is at times a difference of emphasis which amounts almost to a conflict among those who should be most agreed. Personal evangelism or social service: which shall it be? Is it right to spend much time and large sums of money setting up elaborate programs for social betterment which may be so altered by changing circumstances as never to see fulfilment while opportunities are being wasted every day of reaching and winning people who need love and faith more than they need clean clothes or a better job? Where is the strategy in a committee working never so hard to reform a wage system when the members of that committee have had little or no experience helping victims to escape the toils of him the wages of whose service is death? Or, on the other hand, here in China, for instance, where the population has been increasing faster than the membership of the Church until to-day we face a task greater than that which Robert Morrison faced, how can we be content with the futile methods of snatching here and there a brand from the burning, to use the time-worn figure? How can the Christian movement ever really move China unless we take the time and spend the money so to appeal to the country as a whole that they shall be attracted by our program and be uplifted, even if their allegiance to the Author and Perfector of our faith be delayed somewhat?

The answer is neither an affirmation of one at the expense of the other, nor a compromise. It is an inclusion. Social service, or personal evangelism? Both. We must be doing both, and doing both all the time. The emphasis in different ages and with different individuals will vary with the different temperaments of periods and persons, but let not any one of us despise another for his predominant zeal, nor allow him or ourselves to become narrow specialists in the line where our chief interest lies.

G. K. Chesterton has pictured Christianity in another connection as a bicycle rider reeling through time in a state of unstable equilibrium, always in imminent peril of falling to one side or the other of its narrow and dangerous pathway, but always miraculously maintaining its balance. Christianity must always keep its balance between these two emphases. The glory of our faith is that it knows how to use both the telescope and the microscope—it fixes its eyes upon the one far-off, divine event, but it gathers up the fragments that nothing may be lost. We can exclaim with St. Augustine, “O Thou good Omnipotent, who so carest for every one of us as if Thou caredst for him alone, and so for all, as if all were but one!”

Our Master is very clear at this point. Jesus had time to talk at length with the woman of Samaria; he also was so moved with compassion at the thought of a hungry crowd that he took steps at once to relieve their physical wants. He was criticized by some who failed to understand what a leader with his program for humanity could see in a blind beggar beside the road, and he laid himself open to serious misunderstanding by the populace who continually looked for some ulterior motive behind his measures of philanthropy. And as has been well said, Jesus never debated how an act of social service would serve as propaganda. He gave no evidence of hesitating to cure a sick man because there was little hope of the man's becoming a disciple. When Jesus encountered human need, he tried to meet it. The core of his teaching, we are told, was the infinite worth of the individual. “He calleth all his own sheep by name.” But we have only begun feebly to apprehend what the implications for society are of the principles he laid down, so often while dealing with individual cases. And it is not to be overlooked that a great many of his most startling pronouncements are practicable and only practicable—that some of his most revolutionary ideas seem to be feasible only in a transformed, a regenerated society. Jesus set no limits to that society.

We are living in a social age. All our institutions are in the process of socialization. Government must be socialized; industry must be democratized; even our ideas of God Himself must undergo serious modification in the light and heat of present day discussion. The social Gospel, with or without an accompanying theology, is that which appeals most convinc-

ingly to most of us. But we here find ourselves to be upon what almost seem the horns of a dilemma. Just at the time when we are entertaining our bravest hopes for the salvation of society, there are thrust before us countless facts indicating how little society wants to be saved. We cannot and will not give up our Christian ideal for society, but the hope of achievement is receding rapidly from our sight. It has receded so far, in fact, that many of us have already given up any hope of human salvation however supernaturally inspired and aided, and rather than abandon the ideal, look to a catastrophic *dénouement* which shall cut the Gordian knot of the world's tangled efforts and bring in the millenium by a *tour de force* resembling nothing so closely as the *deus ex machina* of the Greek tragedies.

For we are living in an age of disillusionment. Men and events in which we put great confidence have disappointed us. Just as we thought we were getting our world under human control, humanity went mad. When after years of delirium and fever we again dared hope for a reconstituted society, for a world at least made safe for the forces which can produce a sane democracy, we found that we had been betrayed by some of our leaders and overlooked by others. So that to-day there are millions of embittered souls, because they hoped for bread and found a stone, they asked for fish, and were given a scorpion. And even the Church itself, facing its world conflict more clear-eyed than it ever has before, has to admit that its supreme effort to gather the sinews of war resulted in what has been variously characterized by our leaders as a partial success, a failure, a debacle, and a nightmare.

Then what shall we say? Is our Christian ideal for society to be abandoned? Is the time of its achievement indefinitely postponed? Is the method to be changed? Have we so failed in our stewardship that even our risen Lord can no longer use us to bring in His Kingdom, and if it is to be accomplished must do it all Himself? What shall we do when people laugh us and our ideals to scorn? Or when they merely smile and say, "It can't be done," as a Chinese friend of mine did only a few weeks ago?

Well, there are two immediate replies which we can make. The first is the very obvious one that we are not necessarily wrong nor our ideal impossible of fulfilment because popular or even expert opinion is opposed. History of every sort is full

of men who have achieved the impossible and modified life for all who followed them. Pasteur, for instance, the indigent chemist, was scoffed at by doctors and by surgeons, but his ultimate success and the vindication of his ideas had as remote an effect as the successful building of the Panama Canal. Every great cause, as we have been reminded, begins with the infinite minority of one. And the world, under the moral leadership of Christ, has made progress even in the short two thousand years since Galilee and Golgotha.

On the other hand, all other great historical social ideals have long since failed, and miserably failed. Some were very fair to look upon and contained broken half lights of the divine radiance. But they are all gone, and the place thereof now knows them no more. The Greek ideal of beauty and self-cultivation was fine, and we can still admire it, but at Athens in the Age of Pericles there were 100,000 citizens, and 400,000 slaves, and to such a society we shall never look for inspiration. The Feudal ideal of loyalty and chivalry was fine, and Arthur, Galahad, and Roland, however we know them to be touched with the glamor of myth and romance, will ever command our admiration for the social ideals of which they were the embodiment. Yet at the bottom of feudal society were the serfs and the squalid misery such as we find so vividly described in "The Cloister and the Hearth," and neither in that direction shall we ever look for inspiration. Again, the Confucian ideal has an increasing appeal to many of us the more we familiarize ourselves with it, and surely no social system, despite inevitable modifications, ever better stood the test of time than that of the austere Sage, but the people among whom we live have lost much of their admiration for the days of Yao and Shun, and could not, even if they would, return to the simplicities of the Duke of Chou.

Our own commercial ideal of recent generations has also many features genuinely admirable—a world the different parts of which shall share with one another, where the interchange of ideas as well as of commodities shall be made easy, and merit and achievement find their sure reward. But even Fifth Avenue, the crown and jewel of the commercial ideal in America at least, which our visitor, Arnold Bennett, described so flatteringly a few years ago, fails to arouse enthusiasm in the breast of many an East Side sweat-shop toiler. He doubts if even Fifth Avenue is worth the price which he and his brethren have had

to pay to make it possible, and one of the signs of the times which even those who run may read is that the commercial ideal is also passing, for something better, or for something worse. Which shall it be?

Competition, governed or unrestrained, has been the basis of civil life; fear and force have formed the basis of international relations. And at the very time of so much useful talk and purposeful agitation for a new emphasis, for one which shall bring the Christian ideal of sympathy and co-operation to the fore, actually we are greeted on every side by evidence of an unmistakable recrudescence of the worst forms of the old.

Competition or co-operation? Struggle or sympathy? Both these exist, in nature and in humanity. The world's emphasis has been on the first—the second have never really had a chance. Our task is to shift the weight increasingly to the second until they shall predominate. And the universe is not against us. God, the Supreme Personality, is behind every effort of His children to project their personal wills along divine lines into the control of natural causes. All things can be made to work together for good by those who fear God. We may take such heart of grace as we can from the fact that some phases of our life, some forms of activity, have already been won over from one side to the other. To a large measure medicine, the teaching profession, and the ministry have lost the characteristics of competition and are firmly established upon the basis of service. There are many signs of yielding as well as of resistance all along the line, and as our faith, so shall it be unto us.

We are engaged in the most stupendous task of all time. This is an empty platitude unless we really believe it. Our ideal is nothing less than a transformed, a redeemed humanity; transformed on every level, redeemed in every relationship. Our task is nothing less than the accomplishment of that which the panic stricken inhabitants of Thessalonica prematurely attributed to the activities of Paul and Silas. "These that have turned the world upside down are come hither also." As Dr. Coffin has expressed it, our task is to turn the world upside down, over and over again, until at last it shall be right side, love side, God side, up. Such is the goal we set for ourselves, such is the Social Gospel which the love of Christ constrains us to preach, for we know that in nothing less can he see of the travail of his soul and be satisfied.

We do not preach a Gospel of retirement from the world, but of conquest of the world. We do not preach a Gospel of salvation for a remnant, but of a redemption which shall reach to the uttermost. In the Dark Ages, when civilization crumbled, man's faith in the triumph here of Christ's ideal faded, and the natural result was the growth of the monastic ideal, where chosen souls could wait in safety for their salvation. In the age which followed the Renaissance, when all men felt the pulse of new life and saw on every side the exuberant expressions of a reawakened individualism, the Christian emphasis naturally shifted to individual salvation. And we too can not live out of touch with the "time spirit" which pervades our age, nor would we if we could, for we believe it expresses the mind of Christ more nearly than that which has gone before. We dare in His name to grapple with this sorry scheme of things entire, and in His strength to attempt the remolding of it more nearly to His heart's desire. The social ideal of Christianity is nothing less than this. But it is an awe-inspiring ideal, a humbling ideal. And we hold it in the face of fuller knowledge of our opposition than has ever been accessible before.

Yet let us not forget the steps by which this must be attained. No stable structure can be built of rotten bricks, nor are weak timbers made strong by being built into a beautiful edifice. The elaborate equipment which we are acquiring as we press on with our Christian social service and the highly specialized training which we are bringing increasingly to the solution of our social problems will fail unless we do actually transform life. A machine is a failure unless it produces goods, and no successful business firm is willing to put its trademark upon an article unless it comes fully up to standard. Whatever our particular form of service may be, our fundamental task is the creation and nurture of character, Christian character. A man is not a Christian until he belongs to Jesus Christ; society is not served, much less saved, until it belongs freely and consciously to the same Master. We can welcome every unconscious expression of the Christ spirit, but we cannot rest content with such. We cannot be satisfied merely with a raising of the moral level. It is quite possible to raise the moral level and lower the moral standard. The City of God was not a new Tower of Babel, raised by men's hands in an attempt to scale the throne of the Almighty; it came down out of heaven

from God. Our only difference in definition is that we do not hold that Jesus would consider valid the distinction placing this consummation on the other side of death. Eternity is now.

Is such an ideal too high for us? Can we attain unto it? The Seer of Patmos held it in the loneliness of his exile amid the darkness of the Domitian persecution. Is it impossible? "The only real heresy of our day is the coward's cry, 'I don't believe it will work.' " We are embarked upon a new crusade which is as much entitled both to the motto and to the enthusiasm thereby engendered as were any of those in an age long past who went forth upon their march shouting, "Deus vult!" God wills it, Christ desires it: the salvation of the individual, the redemption of society. May we never be disobedient to such a heavenly vision.

[The writer would acknowledge his indebtedness for a number of the ideas expressed to his memory of an address delivered by Rev. Henry Sloane Coffin, D.D., at the Northfield Student Conference, 1914.]

What Is the Present Task of the Missionary in China?

C. H. COATES

SUCH a question would be answered variously, according to whether one's views were those of a plain evangelical of conservative belief, or those which, being of a more diverse and shifting character, are perhaps most conveniently grouped under the term Modernist. The present writer belongs by conviction to the former class.

The question implies that the China field presents us to-day, from a missionary point of view, with a certain strategic situation, as to which it is desired to know what are the best moves that should next be taken. Owing to limitation of space, suggestion can only be made as to one or two points deemed to be of importance in (a) correction of aim, and (b) the particular emphasis required for fresh progress. Attention is invited to the educational, social, and spiritual phases of work.

Missionary strategy, like all other departments of concrete Christian thought, has shifted its dispositions so rapidly of recent years, that it is now largely forgotten with what aims

the auxiliary arm of Christian education originally entered the field. Secure in the belief that nowhere in the universe would the works and natural laws of the Creator give the lie to His Word, the missionary of a generation ago entered upon educational effort in its more modest beginnings as a valuable practical apologetic, in line with that splendid traditional Protestant aim, the emancipation and enlightenment of the human mind. Now that this apologetic, fulfilling its true and strictly auxiliary function, has turned the flank of the entrenched ignorance and self-sufficiency of the heathen mind, and compelled it to recognize the liberty and superior mental endowment that Christian faith holds in its gift, we are in danger of seeing the whole movement reduced to futility by one of the most significant and instructive revolutions in the history of human thought. Believing implicitly in the supporting power of truth, wherever found, and anxious to placate and attract professing seekers of truth in all fields, the Christian apologist, for plausible reasons, entered with confidence into that vast philosophical trend which was born in the Uniformitarianism of Lyell, and which spread from geology over the whole field of natural science, was directed and dominated through several decades by the Darwinian Theory, and at last effectually crushed by the growing hostility of the secular scientific world, culminating in the publication of the discoveries of Mendel.

I am, of course, concerned with this movement only to relate it to the position in which Christian education now finds itself in the China field. Uniformitarianism and divine action in creation, revelation and moral government mutually exclude each other. The Uniformitarian trend was, and still is, the presiding spirit of modern Biblical criticism. Its essentially agnostic postulates have dominated and prejudged every single problem of divine revelation. Yet, now that this trend is thoroughly discredited among all disinterested investigators, we find that what may be called the theological, as distinguished from the secular, scientists, are unwilling to relinquish the fatal obsession, and that many, perhaps most, of our education-alists are still teaching to their Chinese students what was considered good enough science forty years ago, but is now hopelessly out-of-date. The reason is, of course, that in the case of the theological men, the discredited philosophy was anchored to the modern critical view of inspiration, which

view they are unwilling to give up, and which, with the other, is being taught to the Chinese. Evidence of this abounds.

I have met and corresponded with numbers of missionary educationalists, and, having been over the precipice of doubt myself, have profound sympathy with honest doubts, where such exist. But with every desire to speak with sympathy and respect, the situation is such that nothing will be gained, and much may be lost, by not being perfectly frank. The impression gained from the contact referred to, and also from the self-revelation of many educational reports and published correspondence, is that while certain educationalists are well abreast of all the latest propaganda on their chosen side of the question, yet as the direct result of their systematic and determined boycott of every new finding in the natural sciences tending to support conservative views of the Bible, they now stand in a position of humiliating ignorance upon the most important relation of these subjects, viz., the overwhelming support given by the best scientific thought to the Biblical philosophy of direct creation, providential control, miraculous intervention, and revelatory inspiration.

The present task here is obviously—Retraction. It is a hard word, but what is the alternative? In the neighbouring field of Burmah, Christian education has, in many centres, succeeded in extinguishing itself. Buddhism, having been roused to educational rivalry, has built and endowed modern educational institutions, and *has staffed them with native graduates from Christian colleges, who have been equipped by Christian missionaries with every philosophical weapon calculated to demolish Christian faith.* The missionary colleges are being left high and dry, without students, and finding even the government grants-in-aid transferred to frankly hostile institutions. A similar situation has developed in other fields. Only the present national paralysis prevents its developing in China on a cataclysmic scale. Shall we retract, or shall the candlestick of Christian education be removed?

I come now to the social aspect of the missionary task. Much is being written on the possibilities of the social and communal influences of the Christian ethic. History seems to teach that although an abounding social good has been attained, as a by-product, where spiritual regeneration and progress have been the main aim, this social good tends to fall to ashes when sought as a first aim and for its own sake, even

when sought through the Christian ethic. "Seek ye first the kingdom of God . . . and all these things shall be added unto you" is a promise to nations, as well as individuals. Thus, in the history of Great Britain, the magnificent fabric of Puritan law and principles of government which has been for centuries, and still remains, the solid foundation of British greatness and progress—this fabric was built up out of the tears and blood of the great struggle for *spiritual* freedom which had gone on for centuries from Magna Charta to the Puritan Commonwealth. The spiritual kingdom of God had been sought for its own sake, and God duly added the more material blessings according to promise. But the substantial failure of every other nation, including China, which has sought to copy the political fruit of that struggle without the same baptism of spiritual pain consciously borne for the kingdom of God, emphasizes the great lesson. By the term "Kingdom of God" here, I mean, of course, the New Testament conception, not the Modernist one. It is for this historical reason that missionaries of evangelical persuasion refuse to believe that mere political effort will salve the future of the Chinese nation, and even refuse to regard political education as an aim worthy, in a primary sense, of their prayers and effort. It is not that they are indifferent, any more than God is indifferent, to the cruel sufferings of the Chinese at the hands of their own countrymen, but they know that political instruction in the things of an alleged Kingdom of God which is, in fact, *of* this world as well as *in* it, is not the way out of this blood and misery. Part of the reason for this suffering here, as elsewhere, is that men may learn to "seek a better country, that is, a heavenly." To help the Chinese in that supreme quest is the evangelical aim, and the means to it is to "preach the Word" of the living Gospel, with all the scriptural emphases upon the essential character of the individual new birth through faith in a Saviour Who is the incarnate Son of God, Whose Spirit inspired the Bible as we have it, and Who is about to apocalypse Himself upon the vain dreams of an unwitting world, "in flaming fire taking vengeance upon them who know not God." The evangelical worker, however grieved, is not otherwise disturbed in this aim by the uninformed contempt of many who profess and call themselves Christians, for he knows that if this contempt were not in evidence at this very time, the Scriptures would indeed not be true, for they

prophesied just such an eschatological situation. I have made this connection in order to point a final word as to the real task in hand. We are praying for spiritual revival—"China for Christ"—the real and only worthy aim. Upon what particular truth will the emphasis of the coming revival rest? I do not mean *our* emphasis, but the emphasis that the *Spirit of God* will impress upon it. If we can discover this, that will be a step towards the clearer visualization of, at any rate, the preacher's present task. Every great revival of the past received the impress of some such inspired emphasis. In Wickliffe's day, it was the divine rejection of privileged sacerdotalism; in Luther's, justification by faith; in Wesley's, personal sanctification; in Moody's, the Spirit's mandate to lay service. In still more recent times, and in China, the emphasis has been, "Repent"—witness the burning conviction of sin in evidence at every Chinese service for spiritual revival. Surely, in this time, of all times, the Spirit of God is about to complete the passage of Scripture which He has begun to stress—"Repent—FOR THE KINGDOM OF HEAVEN IS AT HAND"—not the Kingdom-in-mystery, as on the last occasion that this emphasis was given, but the Kingdom in manifested power, inaugurated by the personal appearing of the King. Surely, when war-wrecked nations, China among them, are perishing in every kind of misery, disillusionment and despair—in this midnight of the world, the inspired cry should go forth, Behold, the Bridegroom cometh. The spiritually "unlearned and unstable" may ask, What is the use of such a message in China? The reply is that the Spirit is urging it, and honouring it, and that the world-wide evidences long awaited by sober evangelical hope are at last effected and present, and prove that the great Cry prophesied by our Lord Himself is now due for utterance, and will speedily issue in the actual apocalypse of the Bridegroom. The controversial aspects can be avoided. It is the great fact itself, and its intense spiritual compulsions to holiness and service, while it is day, that it is our privilege to proclaim. "Behold, the Bridegroom cometh—Trim the lamps of witness—Preach the Word." All the fruits that we desire to see in our Chinese churches wait upon our obedience to this evident testimony of the Spirit of God, for there is no line of personal duty or public ministry which does not receive impetus and reinforcement from faith in this testimony.

Some Pressing Problems in China*

HUA-CHUEN MUI, J.D.

WHAT are some of the fundamental problems in China that crowd for immediate solution? One is how to educate the masses of the people to an altogether new and sane attitude of mind towards the law, the courts and their officers, the lawyers; how to work into their second nature, as it were, a respect for the law, an appreciation that it is first an institution or a system founded for their benefit, and second that it is a science calculated to promote their and their posterity's lasting welfare; to make them realize that the law should be to them what it was to the Romans, namely, the science of the good and the just. And we must educate them, not necessarily through books or in schools, but through popular information and publicity so that their new appreciation and estimate of the law will find a sort of instinctive expression or reaction in their ordinary conduct, thought, and attitude as liberty-loving, self-respecting men and women, instead of a forced respect, or the cringing fear of a race of slaves. It has been said that the Chinese are traditionally a peaceful and law-abiding people, having obeyed superior authority unquestionably for fifty centuries. Therefore any talk of a science of law was worse than useless; it could only become a nuisance. Let us see about this. By the books law is a living science, an elemental need to govern the relations between you and me so that we may live in order. No science, least of all a science of law, can rise from mere pacifist observation of the rules of non-resistance, or be developed by uncritical study of the classics and a blind acceptance of imperial edicts, sacred or otherwise. The science of law can grow only under the care of a body of experts who can ascertain and define its true principles the validity of which can be tested by living human experience. Tried by this standard, can the Chinese people be said to have ever had a science of law?

The answer to this is suggested by the almost instinctive fear the average Chinese, even the experienced business man, has of litigation and any appeal to the courts. This reluctance finds expression in the vernacular proverb: "Living, go not into the yamens: dying, enter not into hell." Could such an epigram ever receive general currency, were it not expressive

* Extracts from a Commencement Address at Comparative Law School of China, June 24, 1920.

of a common state of mind, and were there no modicum of truth to lend it popular credence? Such a state of mind long suffered will pass into a folkway which will take long years to eradicate, and then possibly only by persistent education. But ideals will vastly help, and a sensible people like the Chinese can be depended on to strive for their realization, if ideals of the law, of the judiciary and of justice, are formulated for, and made intelligible to, them. For there never was any ideal of the law so far as the rank and file of the Chinese people were concerned; there was never a recognizable system or science of law known even to the highest administrative officials of the old empire, and the law as administered by its haphazardly chosen minions was not calculated to obtain the confidence of the people at large. The law was vague and vaguely interpreted and enforced. The criminal law was susceptible of elastic expansion to cover a multitude of analogous offences not mentioned or suspected in such statutes as may be said to have existed. Such a condition of affairs may well have led and did lead to a wide distrust of agents of the law, a natural suspicion that the law was unjust, and a justifiable social ostracism of the frequently contemptible creatures who were the satellites of the magistrates, men who had some natural aptitude for legal scrivening, who were the yamen law clerks and who had some of the functions of the Roman juriconsults, but who held no honorable position in the community and were always objects of hate and contempt. The emperor, supposedly the fountain of law and justice, became like most oriental despots, too sacrosanct a figure to be seen or personally petitioned, and thus a situation inevitably came about in which you have the form and not the substance of a legal system. This situation has lasted through the ages and come down to us with accumulated sanction, and so in these modern days, China needs, among other pressing reforms, a new popular conception of law, made obviously just and simple, a new sanction for the source of law, and a new demonstration to the people of its real nature by upright, capable, and courageous ministers.

Another vitally needed change in popular psychology is from national self-distrust and self-depreciation, to national self-appreciation and national self-respect. By this is not meant the cultivation of a self-esteem that is next door neighbor to that conceit and self-sufficiency which have been the bane of China's national life for the last two centuries. Like nearly

all Far Eastern countries, China pursued a policy of national aloofness, of splendid isolation, of the "closed door"—locked and barred! The folly of this exclusiveness once demonstrated, the door had perforce to be opened and kept open, but then in place of the poise that attends self-sufficiency, instead of the national self-conceit and sense of superiority, a new vice attacked the popular consciousness and permeated it with a feeling of despair and helplessness,—the vice of self-depreciation. Undoubtedly the political and military reverses of the last hundred years, together with the personal browbeating and aggression of foreign governments and individuals alike have combined to produce this state of mind, but after all, we must know our own character, our own capabilities, and our resources, and knowing them we need not be so ashamed as to count ourselves inferior to any race or nation on earth. China from the time she first had intercourse with foreigners has been caricatured as a sleeping giant, utterly oblivious of his superabundant power and strength. But an unscrupulous propaganda sedulously promoted abroad and even in our midst has loudly and persistently decried the fast decay and decomposition of China until not only the ill-informed of Europe and America but even the Chinese people themselves are ready to believe these canards, ready to disown their heritage, to surrender their rights and to despise themselves. They ought to know better. It is amazing to see in this generation the wonderful glories of the real China, her literature, her art, her law, her inventions, all ignored or looked down upon, in favor of foreign substitutes. Chinese laws have until recently been neglected in the rush to imitate apishly a second-hand alien system, to copy it almost verbatim, not because it is superior or of proved worth, but just because it is foreign, and because it is fashionable to import. As Judge Lobingier has ably pointed out, China possesses law which can and should be improved on and is by no means to be thrown away. In the same way foreign legal customs, not to say foreign jurists, foreign advisers, foreign lawyers are preferred to Chinese. To illustrate the influence of one foreign system of law, I need mention in passing just the personnel of the Taliyuan or the Supreme Court of China where in a collegium of 43 judges, 40 are returned students from Japan, one from America, one from Europe, and one trained in China, from which you may draw your own conclusions as to proportionate influences. With all

this slavish following of things foreign, with the almost complete ignoring of native talent and material, can we rightfully say that China is truly making progress, or do we observe in it a perniciously degrading tendency that is retarding the growth of a real national consciousness and national patriotism? And it has taken the shock of a Shantung Settlement and a popular boycott of vast extent to rouse the Chinese people to a sense of the magnitude of their own folly and of the menace and insidious character of foreign propaganda, calculated to undermine the development of national spirit. The popular mind must be taught to entertain a proper national self-regard, an appreciation of the national genius, and to kill off that devastating vice of self-discount and self-distrust. They must fight it by their own faith in the capacity of indigenous talent: battle with it until their own integrity and competence will blazen out so that he who runs can see, and the day will surely dawn when this snobbish weakness for foreign things will dissipate, and they will come into their own.

I wish to point out another mental trait in the national character that must be dealt with, and that is its indecisiveness. Much praise has been heard from well-meaning and indulgent foreign friends that the Chinese race has a "genius for compromise, a sweet reasonableness" of disposition. Now compromises and reasonableness are excellent qualities to display in lovers' quarrels, but I, for one, must insist that when men, in the spirit of crusaders, do battle with the forces of evil, with the national vices and national despoilers, they cannot indulge in compromising parleys. They must fight to win or perish in the venture. I doubt the worth of any doctrine that approves compromise with evil. You cannot be reasonable with the devil. Just so, you cannot compromise with the flock of vultures in human form that are tearing at the vitals of the nation and sucking the life-blood of its people, nor can you be reasonable with the men who trample under foot the inalienable rights we seek to win in a Constitution, and in national laws. If there is one mental trait now needed to make for national stamina, for national stability, for national success, it is that of decisiveness. Let us as a people not waver any more, nor drift, nor prattle, nor compromise, but stand for truth, for things substantial and constructive. Let us fight for and win with national salvation. Let us not tolerate the traitors nor suffer them still to live and thrive in honor, power, and wealth.

Let us decide to be clear-cut, honest, and decisive in our national thought and act.

And akin to this quality of indecisiveness is the habit of inertia that characterizes official behavior. One need not go far to see lethargy, sloth, and weary-waiting written over governmental portals. One encounters it whenever contact is had with a functionary important enough to style himself an official. From the bottom rung of the mandarin ladder to the topmost post nobody is gripped by the spirit of Grover Cleveland when he said that "public office is a public trust." No one dares or cares to accept responsibility for any step that moves an inch outside of the age-old ruts; responsibility is always shifted. Inertia, immobility, placidity seem to be the proud mottoes; initiative, enthusiasm, and zeal are words not found in the mandarin lexicon. Try to introduce a new idea, institute a new system,—even a suggested improvement in routine is either frowned down or politely listened to and then pigeon-holed and left to rot with the dead-and-gone schemes of the past. And what goes on or fails to go on in the nation's capital finds reflexes,—sets the example and the pace—in the provinces with but varying shades of local color.

When we shall have cultivated a new conception of the living law, have seen it ennobled by respect and intelligent obedience, when we shall have possessed for ourselves a proper self-appreciation, and obtained a decisive mode of national thought and action, we shall see the law in a new dignity. No longer shall we be forced to listen to the contemptuous paradox that China is a Republic without republicans, that she has several constitutions without constitutionalists. Then we shall have, and maintain an organic law that shall symbolize the sovereign power of this great people, that shall embody the might, the genius, and the justice of our ancient institutions, just as the American Constitution has become the sacred charter of political aspirations, and the symbol of the majestic power of America. And in place of the classical ideals of government that but promoted personalism and perpetuated autocracy, the Chinese people will have a worthy instrument to obey as their fundamental law, and not as the promulgation of this or that autocrat. Then they shall no longer be flouted as incapable of self-government because of their inability to recognize law as law, but only as the mandate or the will of a Yuan Shih-k'ai or a Manchu monarch. And

it will be our proud duty to inculcate in the mass of our people a sublimer loyalty, that loyalty to the State and not to the individual which even Yuan Shih-k'ai declared to be the original meaning of allegiance. Right and justice must triumph, as they have ever triumphed from the beginning of time.

I shall have time only to mention a few of these practical obstacles that will face the minds of courageous young men all over the country who are at this time eager to enter the lists to fight for the nation's good, keenly jealous of its honor, and determined to preserve its independent life. Undoubtedly the first problem to suggest itself is political stabilization. We shall have to address ourselves with all seriousness to make the government stable, not only truly republican, smooth and safe in its machinery, but honest in administration also. That means hard work but the prize is worthy of the labor,—the prize of laying sure foundations, legal foundations so that the State, as written in the Massachusetts Constitution, shall possess "a government of law, and not of men." The best of Constitutions is in its very nature but a mere counsel of perfection. What is needed will be devoted men of high character and impeccable worth who as officers under the Constitution shall translate the fundamental law into a living organism, instead of regarding it as a dead statutebook. We have been told that the Chinese are unfit for representative government; that the novelty of parliament has prevented them during the Republican regime from doing its work. It is plain to all that what has prevented Parliament from functioning has been greed, ambition, and militarism. Eradicate these evils, which will take considerable time and toil, and we shall not fear for a real experiment in representative government in China. With the gaining of experience and political knowledge, Chinese politics will revolve less and less around personalities, and more and more around issues.

A problem that will especially engage the attention of law students is that of the independent judiciary, and the selection of qualified men to fill the benches. The separation of the executive from judicial functions having been recognized as a necessity it remains to put it into operation. The problem must be firmly and persistently urged until it is solved correctly, and a permanent, irrevocable divorce of the unholy union of administrative and judicial offices secured. Until that is

it, mix with it to purify and to leaven it, is there any real hope for a rejuvenated China.

"He who has not come to that stage of quiet and eternal frenzy in which the beauty of holiness and the holiness of beauty mean one thing, burn as one fire, shine as one light within him—he is not yet the great artist."

What the Chinese Are Thinking about Christianity

The Place of a Creed in Modern Thought and Life

IN the recent issue of *Life* there are several noteworthy articles. Among them is an article on the "Problem of a Creed" by Prof. T. C. Chao. The writer begins with something like an apology for writing on an important subject such as the criticism of the Apostles' Creed and the presentation of his own personal creed. He gives ten reasons for his hesitation to make his thoughts known. But as he can not keep the truths which he thinks to be important to himself, he is compelled both by his friends and by the sense of his moral obligation to share his ideas with others, to publish what has been fermenting in his mind during the past half year.

The criticism of the Apostles' Creed is summed up in five points: (1) the Creed, he thinks, contains in some statements mere historical facts which cannot be considered real articles of faith; inasmuch as such statements—the crucifixion, death, and burial of Jesus—may be scientifically ascertained or rejected; (2) the Creed contains certain unessential elements which debar many serious-minded persons from confessing Christ openly; (3) the Creed does not contain anything of a Christian view of society—the Kingdom of God is not mentioned at all though it forms a very essential part of Jesus' teaching; (4) the Creed dwells on things merely physical and metaphysical, and not moral, containing no statement about any ethical standard or any moral demand on man; it is therefore very unsatisfactory and out of harmony with the spirit of our modern thought and life; (5) finally the Apostles' Creed does not say a thing about the character of Jesus Christ who is the center of the Christian religion.

After criticising the Creed, the writer goes on to say that this statement of the Christian faith underwent a process of formation before it appeared in the present form and was produced by the necessity of adapting the religion to the ancient world as well as of protecting the faith from heresies. Our times are very different from those of the ancient or medieval ages. For the sake of the religion as well as for the good of the serious-minded people of our day it is necessary for thinkers of the Church to reconstruct the statements of our faith. This must be done in spite of disagreement and difficulties within the Church of God.

Then the writer indicates ten requirements for a sound creed. In accordance with these requirements he framed up a creed for his own use, which is as follows :

1. I believe in God the Creator, Ruler, and Sustainer of the Universe and our holy loving Father who is also our moral ideal.

2. I believe in Jesus who, through holy living and sacrificial love, achieved character and became God's Only Begotten Son, equal to God in essence, glory, and eternity and able to reveal God's nature and man's possibilities to us, thus having right to be our Teacher, Brother, Friend, and Saviour.

3. I believe in the Holy Spirit, the Spirit of God and of Christ, who seeks to save man and desires that men on account of his love forsake sin and be reconciled to Him, have fellowship and work together with Him in order that they may expand their spiritual life, realize their moral character, and acquire strength to glorify God and serve men.

4. I believe that whosoever has Christ's mind and shares his life and death, glory and shame, purpose and work, is a Christian ; Christ has eternal life, so Christians also have eternal life.

5. I believe that Christians form a united Church through spiritual fellowship, using visible organizations such as denominations as instruments for the realization of the life and spirit of Christ in men.

6. I believe in the gradual realization of the kingdom of heaven, which is the realization of a new humanity and a good social order, and so I believe that, in the course of time, truth will become clearer to us, the Church will be purer, humanity will enjoy greater peace, and the world will possess a better civilization.

The Chinese Church and the Union Movement

The most inspiring aspect of the Union Movement, as it affects the Chinese Church now, is the possibility of its extension so as to include within the United Church as many Christian denominations as are willing to join. I feel clear that the Conference Committee on Church Union should ask that formal invitations be sent to every Church and Mission in China, to appoint delegates, who might meet and confer about the possibility of Union, perhaps under the auspices of the China for Christ Movement. I do not ignore the circumstance that, for the Committee, this involves a self-denying postponement of the work to which it has given much thought, namely, the preparation of a Plan of Union; but the fact that other Churches and Missions than those originally participating in the Conference at Nanking in 1918 have shown their interest in, and good will towards the movement, seems to me to constitute a call from God to the Committee to hasten slowly, in order that a much wider Union may be effected than was contemplated by anyone at first.

That the issue is a real one we know in Manchuria, where the Presbyterian Church has as its neighbour the Church founded by the work of the Danish Lutheran Mission. The relations between these two Churches have been close and cordial from the beginning. And union between them would mean much more for themselves, and for Manchuria, than union of either with other Churches of its own confession in other parts of China. If the Presbyterian Church is now committed to the Plan of Union, which the other Church has had no part in formulating, union between them is rendered more difficult in consequence. As a matter of fact, the (Chinese) Presbyterian Synod of Manchuria has once and again reserved its right to conclude a local union of this nature, and the Manchuria Mission Conference has put on record "that every care should be taken to avoid misunderstandings, or the erection of barriers that would afterwards have to be removed."

The ideal, surely, is one Church in China, with as many Missions auxiliary to it as possible. Such a Church would be so inclusive (1) that any Church not participating would have, as a matter of conscience towards God, to examine its grounds for not joining; and (2) that the reproach of disunion, so often urged against the Evangelical Church, would be removed.

The basis of such a United Church might be, full and equal reciprocal recognition on the part of all Churches and individual Christians belonging to it. The one and sufficient test of right to belong to it would be the Gospel one of doing the will of God, of bearing fruit in the Name. Details of organization would fall to be considered later, and might well be left to be worked out by the practical, mediating sagacity of our Chinese fellow-believers. To any who might deprecate such a Union as "dangerously comprehensive," I can only say, "Brother, brother! are thy feet still shod in this place of the burning Bush?"

ALEX. R. MACKENZIE.

The Chinese Church and the Union Movement

That at least the great majority of Chinese Christians desire one united Church of China will not be disputed by any missionary who has at all sensed the currents of their thinking. Even when they appear to have denominational preferences or loyalties, these will usually reveal themselves as due to cherished habit or personal devotion to individual missionaries, or an experience of the working efficiency of the organization to which they happen to belong, or some other factor utterly irrelevant to the distinctive principles in doctrine or polity of the Church concerned. This is inevitable when their allegiance to their respective communions is almost always the result of geographical or other chance. The tragic irony of all this is accentuated by the two-fold fact that Chinese Christianity—now plastic—is becoming fixed by this artificial process into moulds of Western origin, when to most of the missionaries themselves their Church connections are really an administrative convenience or at most an inherited attachment, rather than any conscious maintenance of the convictions which brought their churches historically into existence. There is a further result which is sure to bring added confusion in the future, in the growth of local independent churches with no coherent policies, forms of worship or statements of belief, except the general aspiration to be Chinese, and this at the very time when there is a pressing need of Christian solidarity.

This general situation is recognized and it is regarded as most unsatisfactory by many who are sorely perplexed as to a

constructive solution. One very successful ecclesiastical unit, whose members are remarkably free from any special theological or other tenets, is deliberately convinced that it can win people to Christ more effectively by its own superbly organized system than by cumbering combinations. Others are planning national groupings of related types in the expectation that these can be co-ordinated later into the one National Church by a ripening process best able to conserve the elements of abiding value in each. Another possible course would be the encouragement in every possible way of Chinese leaders to look forward to forming their Church themselves, with little initiative from missionaries, who would treat the present organizations as temporary and as efforts to fuse into the whole body the qualities that we severally have preserved. Union arts and theological colleges, city evangelistic union efforts, etc., are all to the good in accustoming them to feel the essential unity that we desire to express. For the rest, our task may well be largely negative in avoiding the fixing of forms which would become rigid and static. The new life will express itself in organisms adapted to its present environment. Even though divisions come—and they probably will—they will at least be flung out, as were ours in the past, from the energy of life at work.

J. L. STUART.

Non-missionary Literature That Missionaries Should Read

JOSHUA VALE

HAVING been asked by the Editor of the CHINESE RECORDER to give my personal opinion on this very important subject, I think I can best do so by giving my own personal experience, rather than suggesting certain books or magazines which I think should be read.

When leaving England in November of the year 1887, I do not remember having either sought or received any special instructions as to the books I should take with me. As my whole baggage consisted of only two ordinary cabin trunks and a hand bag, it will readily be seen that I did not overload myself with many books or magazines.

Having arrived in China the one thought uppermost in my mind was how best to get a thorough working knowledge of the written and spoken language. Having had the good fortune to be connected with a mission which lays great stress upon turning out missionaries able to speak the language clearly and fluently, my whole attention was given to the accomplishment of this task.

During the first five years of my experience I may safely say that I never read half a dozen books in the English language, and newspapers and magazines were quite out of the question in the far away, isolated part of the field to which I was appointed.

The result of this policy (entirely my own) was that at the end of five years, and at the age of twenty-five, I found that whilst, on the one hand, I had gained a certain amount of fluency in the spoken language and a very fair knowledge of the written character, with a considerable intimacy with various branches of Chinese literature, I was hopelessly ignorant of current events and absolutely a "back number" in general knowledge. Fortunately youth was in my favor so I determined that, whilst in no way neglecting my Chinese studies, I would at least endeavour to keep myself in touch with current thought along several special lines such as history, science, biography, etc. I found time during the next few years to read a number of works such as Gibbon's "Decline and Fall of the Roman Empire," Grote's "History of Greece," Motley's "Dutch Republic," etc.

This led me afterwards to adopt the following plan for reading. Before the close of each year to select six standard books, one on history, one on science, and the rest devotional, theological, and biographical. These were set apart for study (study, not reading) during the ensuing year. This practice, kept up for about twelve or fifteen years, has been most helpful, profitable, and one from which I have derived much pleasure and enjoyment.

For the last ten or more years a very kind friend in England has sent me a yearly packet of books for Christmas. These, with those enclosed for other members of the family, generally run to ten or more volumes on a variety of subjects. I have purposely refrained from suggesting any books to this friend because I found that the selection was always good and consisted of some of the best books issued during the past year.

As a consequence of my own special selection, the kind gifts of my generous friend and the odds and ends of books I have had given me by friends and others, I have been able to collect a fairly useful number of good books on a variety of subjects.

I do not think it would be wise for me to give a list of non-missionary books missionaries should read, neither would I be so foolish as to advise any one to follow my plan (or want of plan during the first five years), but after a varied experience covering more than thirty years of active missionary life in China, in which ten years were largely given to pioneer evangelistic work in the then unopened western part of Szechwan, ten years to busy pastoral work in the capital of that province, and ten years to translation and literary duties, I would suggest the following as a plan that might be helpful and profitable.

First. Make the Bible your first study. The missionary who cannot use his Chinese Bible with freedom and power is a missionary neglecting one of the most effective means for making his message living and powerful.

I have found the selection of one book (say Hebrews, Romans, or Ephesians) for study for six months or even a year most helpful. A thorough study of these in English not only is a spiritual uplift and joy but also gives thought and material for passing on to our Chinese brother believers.

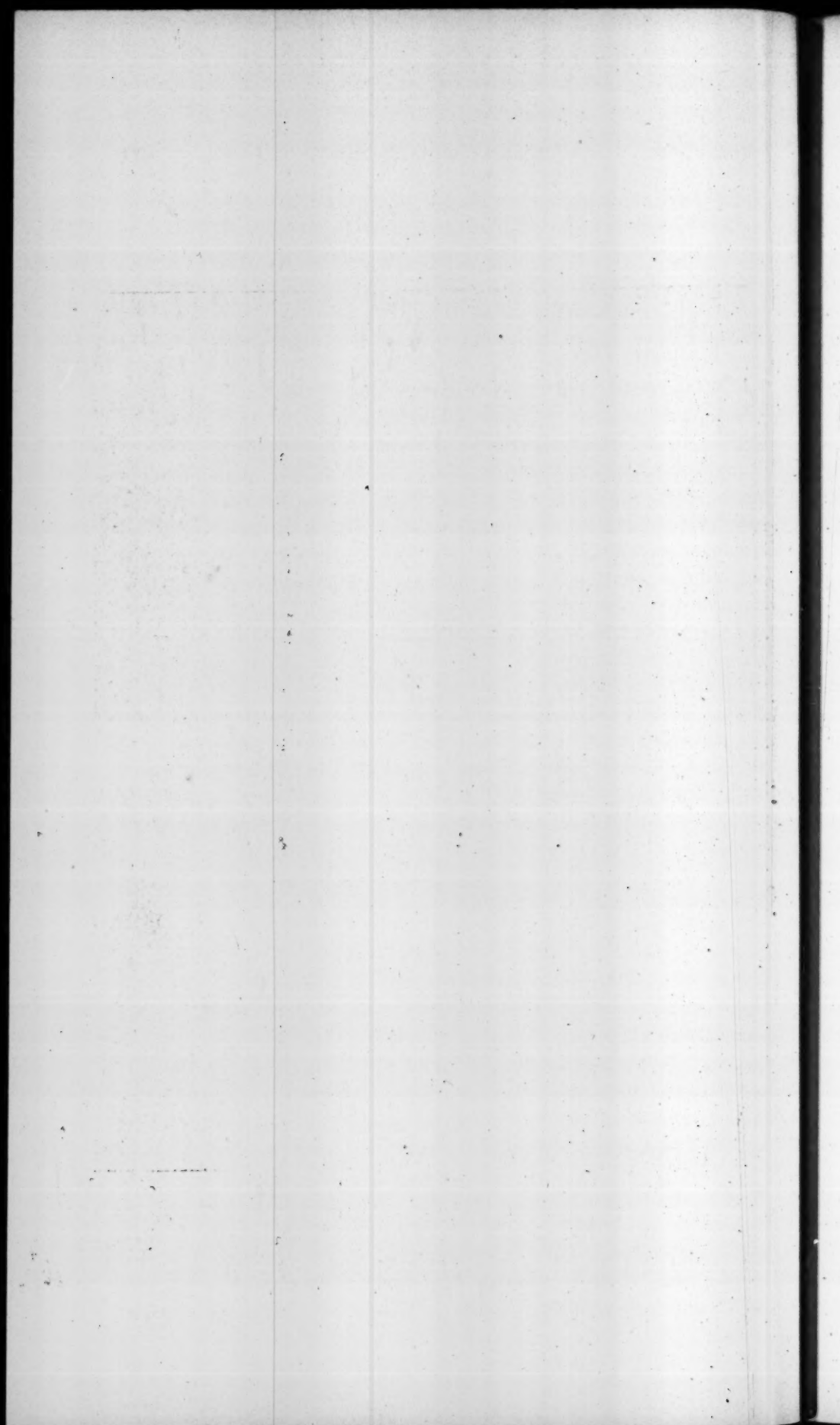
Second. Read and study everything possible bearing on the Far East. Keep in touch with the great movements in these vast eastern countries not only in their bearing on missionary questions but also from a political and mercantile standpoint.

Third. Plan a course of study of a mixed nature (every man following his own special bent), and stick to it year after year.

Possibly this will be regarded as an impossible programme; perhaps it may be so to many, but if the average missionary will not neglect his own health, taking plenty of exercise and a liberal supply of good nourishing food, see that time for sleep is not encroached upon (not even for reading) and giving say only 15 minutes daily to reading, he will be astonished to find at the end of the year what he has been able to do along this line.

THE ORACULAR PEN, CITY HILL, HANGCHOW.





The Value of Some Liturgical Features in Church Services

A Symposium

(Continued from page 679, October 1920)

SOME men, highly gifted in extemporaneous or "free" prayer, like Phillips Brooks, have been devoted users of the Book of Common Prayer. In asking the "why" of a liturgy it is well to first begin by facing some common fallacies and listing a few of the "not-whys." We do not have a liturgy because we are too lazy to think extempore, nor because we are too tongue-tied for ready speech, nor because we are too nervous in public. Nor is the real value of a liturgy expressed in the common arguments for it. The dignity and beauty of liturgical worship are decidedly secondary.

Liturgical worship, like music, is one of the great elementary world-facts, as universal as is humanity in space and time. It is a subject all too little understood. The extreme individualist is at a loss to understand it, because a liturgy is primarily a *social* fact. It is to be studied in the light of social evolution, as far as the comparatively modern science of sociology, and the evolutionary method of historical study will carry us.

A good analogy is found in constitutional law. Now popular government is primarily an Anglo-Saxon achievement. Other peoples have borrowed rather than initiated their democratic forms. And after all there is but one Anglo-Saxon constitution. The British and American constitutions are only two variations on a single theme. They are alike in fundamentals and only differ in non-essentials.

So of liturgies. There is really only one Christian liturgy, with three main variants on the single theme. The Greek, Latin, and Anglican liturgies are as closely related as three brothers of a single blood.

If one will examine the evolution of the liturgy, one must observe that the liturgy, in fact, developed along with two necessary conditions:—(1) close organic unity over a wide geographical area, and (2) unbroken historic continuity over a long period of time. A liturgy does not naturally go along with a Congregational polity. For the Congregationalist,

liturgical worship is borrowed. Nor can a new liturgy be turned out to order at any one period of time. It is a growth, like a national constitution.

As the thoughts of men all over the world turn toward Church Unity it is important to analyze scientifically the social significance of the Christian liturgy. It may be that even those of us who resent what often seems like bondage to written prayers (many Episcopalians share the feeling), would accept liturgical worship on grounds of public spirit, sinking a personal preference (at times only, would it be required) in a large corporate advantage. There are various degrees of liturgy. *The* liturgy, par excellence, is the liturgy of the Holy Communion. Morning and Evening Prayer services, as liturgical, are distinctly secondary. Much reasoning as to liturgical worship applies, to be sure, to both types. But, in working out a compromise for Church Unity, it is practically certain that, if the "Free Churches" would accept the substance of a liturgical communion service, the Anglican churches on their part would accept the principle of freedom in the rest of Sunday worship.

There is much to be said for drawing a distinction between private and public prayer, and associating public or common prayer with liturgical forms. But there is much also to be said for the prayer-meeting, and its free public prayer. The Anglo-Saxon, with his genius for political compromise, could easily work out a happy religious compromise, which would give us the freedom and advantages of both systems.

But some men doubt the advantages of liturgical worship. So the immediate question will be to take up six elements of value in the liturgical system.

1. *The Liturgy as an Interpretation.* It is said that St. John's Gospel has converted more men to Christ than all three Synoptic Gospels put together. We need not so much further proof of the Gospel facts as a clear explanation of those facts in terms we can understand. Now the greatest explanation we have of the Christian facts is St. John's Gospel. But there is a second like unto it, and that is the Book of Common Prayer.

The Gospels were all written by 100 A.D. Christ said, "I have many things to say unto you but you cannot bear them now." These things were to be revealed by the Holy Spirit. Was the process finished by 100 A.D.? Who can believe that? Perhaps rather is it that after nineteen centuries there is still much to teach us, and we cannot bear it even now.

In the course of the centuries, after deepest reflection by the wisest and greatest Christian thinkers, after prayer and meditation in obedience to the Holy Ghost, after persecution and suffering there emerged into clear light as essential to Christian faith the three great doctrines of the Trinity, the Incarnation, and the Atonement. Old and New Testaments were thought together, in the spirit of Him who came not to destroy but to fulfil. Long after the books of the New Testament were finished these results were gathered up into the Christian Liturgy, in creed, and hymn, in versicle, response, and prayer,—an interpretation of the fulness of the faith. In the liturgy these doctrines are not stated theologically so as to arouse controversy. They are expressed in terms of worship. High and Low Church Anglicans differ among themselves as widely as Roman Catholics and Methodists. But they can all use heartily the same services. Could any thing but the Prayer Book hold them together?

2. *As a Standard.* Because the liturgy grew and gathered into itself the experience of all the Christian centuries, it sets forth the faith with a fulness and completeness transcending what any one individual at any one time can express. It gives us the faith safeguarded against countless heresies. Did not our Lord Himself warn us against false Christs and those who would lead us astray? Heresy after all is really one-sided truth, that is, one-sided Christianity. With a danger so wide-spread, so constant, and so subtle, as lapsing from the true faith has proved itself to be in Christian history, can we afford to throw away the liturgy? In the 18th century, how about the lapse of English Presbyterians and of New England Congregationalists into Unitarianism,—was this not in part a logical result of the disuse of the Christian liturgy, with its safeguards?

The trained pastor may avoid some of these dangers. But how about the great masses of Christian laity, scattered over the face of the whole earth? Can the purely spontaneous type of worship ever safeguard them as does the Christian liturgy?

3. *As a Bond of Unity in Space.* Many a Christian leaves his home town, and because the churches near his new place of residence are "different" drops away from the Church. But it is a delight to the Anglican to find that wherever he travels all over the world there is everywhere and in English the same prayer-book worship. He is at once at home. This

fact is just a hint of what the liturgy does in tying the whole Church together. Missionary churches are started. Peoples in all stages of culture are reached. But ignorant and wise are all banded together with a book not of theological but of *religious* fundamentals. What has proved permanent to Greek and Latin and Saxon worship is likely to be accepted unchanged in Asia or Africa or the Islands of the Sea. Man is much the same all over the world. Human nature has much the same needs everywhere. The Lord's Prayer does not need amendment. Nor does much of ancient worship, as for instance the Te Deum or the Gloria in Excelsis or the Creeds.

4. *As a Bond of Unity in Time.* Who wrote the liturgy? It is difficult to say that any one man wrote even a part. In post-Reformation times there were prayers written. But they were as old as they were new. The individual author of the General Thanksgiving, for instance, can be named. But two things can be said as to the liturgical gift;—firstly, that it is as rare a gift as the ability to write great poetry; and, secondly, it consists more even than the gift of writing poetry in stating universal aspirations in universal terms. A prayer, to become a permanent liturgical treasure, must be so great in thought, so compact and powerful in diction and so appealing in imagery that it does not come full-grown to the birth. It grows up like a creed. It passes through redactions. The final author only gives a final form to what was largely a public possession already. So the growth of a liturgy, even in detail, transcends the individual and brings us up into the large spaces of history. For this reason a liturgy is one of the great monuments of religion. It sums up and sets forth to us the public history of Christianity. One who knows the American Prayer Book in its present form finds set forth in it all religious experience from times before Moses to the very day in which we live. Each age has added its contribution to the substance or order of the service. We can revise the book here and there when we are in our greatest moods. But we do not consider casting away this heritage, which links us with the past.

5. *As an Expression of Democracy.* Let us first clear away a fallacy. From one aspect the so-called "Act of Uniformity" in Elizabethan times seems like a strong act of religious autocracy. How many people consider the relation of that act to the discovery of printing? They should be thought of together. First the possibility of a printed book. Next the

Act of Uniformity. After all if there is to be such a thing as a printed national book of prayer, it must be uniform or nothing.

It is fortunate nowadays that religious liberty is a fact and that nobody can be *compelled* to follow the prayer book against his will. But we must face the fact that if we are to have a prayer book it is all or nothing. There are non-Episcopalians who use our prayer book in part. But if we were all like them there would be no prayer book. Unless some great section of the Church will tie up its fortunes to the prayer book there will cease to be a prayer book. Those who only like to use it in part will soon lose their opportunity.

Now what happens every time there is prayer book revision? A million books must be thrown on the scrap heap, and every church and church-member must buy the new book. From the economic standpoint alone prayer book revision is a costly process. But there is a blessing in this cost. It keeps us close to the great fundamentals which do not change with passing fashions. It keeps us close to what all men every where need all the time.

Now here is where democracy comes in. It rests in the fact that an extempore service is necessarily a one-man service. The congregation does not know what is coming next. It can only take a passive part, whereas a prayer book church takes the worship out of the hands of an autocrat and puts it in the form of a printed book into the hands of the people. The very genius of liturgical worship is to divide up the service between as many officiants as possible. But the whole congregation also has its part, in responses and prayers. Except for the stranger, everybody knows what is coming next. Even where the minister alone is audible the whole congregation can still anticipate every turn of the service so as to join (inaudibly but *word by word*) in the *whole* service.

The extreme Protestant influence has here and there thrown Anglicans off their base and has had an adverse effect on the services, bringing in the one-man influence where it does not belong. But if any one will face the real facts, liturgical worship, conducted as it should be conducted, is the most democratic known form of worship.

6. *As a Healthy-minded Worship.* If we compare sacramental-liturgical worship with revivalism, the argument for sanity is in favor of liturgical worship. Liturgical worship is objective. It takes one "out of one's self," with large and

universal social influences. Revivalism is intensely subjective. In the case of the average man, it is apt to develop morbidity, whether intellectual or emotional; and in the case of many poorly balanced minds no honest person can deny that revivalism has brought disaster. It is for this reason that a judicious emphasis on the Lord's Supper, and a turning of the mind from individual soul-probing to the public aspects of religion, is an actual means of salvation to many,—of salvation in the sense of saving their reason. It helps to give them that ripe judgment in all things which is the gift of the Holy Ghost.

Now many men who almost never darken a church door for normal worship, turn almost without question to the Church for the three great offices,—baptism, marriage, and burial. Are not many more earnest Christians in a like case as to the use of liturgical forms. For normal worship they reject liturgical forms, but who of them rejects liturgical forms for baptism, marriage, and burial? Very few. Yet why stop there? For three quarters of Christendom feel that a normal—though perhaps not exclusive—use of liturgical worship is in keeping with the deepest genius of Christianity as the universal religion.

By way of summary, then, of some of the chief arguments for a liturgy we could say that the Christian liturgy is a supreme interpretation of the meaning of Christianity; it is a world-wide standard of the faith, to remind us constantly of the essentials; it is a great bond of organic unity in space; it is a great bond of historic unity in a faith founded upon historic facts; it is the most democratic known form of public worship, and, in contrast to the sensational and morbid, it is a healthy-minded method of worship.

If these things be true, it is not in keeping with the genius of liturgical worship to cull fragments here and there to "enrich" a non-liturgical worship, or to lend "dignity" to a "free" type of worship. That method is possible. But is "dignity" to be sought in that way, as a thing in itself? Dignity is one of those things added unto real worth, as for instance to moral earnestness. We should seek the earnestness and not the dignity. So of the dignity of liturgical worship. It is an added grace from God conferred on a type of worship that is desperately in earnest, and humanly speaking absolutely necessary to the permanence and universality of true religion in the earth.

WALWORTH TYNG.

The Happy Heart

DOROTHY RUTHERFURD

IN the 17th chapter of St. John's Gospel we are told that our Lord Jesus on the night in which He was betrayed left to His disciples a heritage of joy. "Your hearts," He said to that sorrowful group of men, "shall rejoice, and your joy no man taketh from you These things have I spoken unto you that my joy might remain in you and that your joy might be full."

There was very little joyousness just then in the souls of the men to whom He spoke. Doubt, perplexity, disappointment, sorrow, and a great fear were all present in their hearts—but joy? That surely was lost, and seemed in this hour of the wreck of their hopes to be lost irretrievably. Yet Jesus, even while He spoke to them of His body broken, and His blood poured forth, and as they pondered the awful meaning of His words, told them also of a gladness that must be theirs because it was His.

What, then, did "His joy" mean? What did the words mean to the disciples when Jesus uttered them? Let us consider for a few minutes what we ourselves mean by joy.

Genuine happiness is always an attractive thing, cheering and brightening the world. Like a fire amid the frosts and snows of winter, it draws us towards itself: we wish to be near it for the sake of its beauty and its genial glow. Or, to change the metaphor, it is like a cooling and refreshing breeze blowing from snowy mountain-tops in summer to dwellers in a sultry plain. Wherever they go, the truly joyous carry about with them comfort of heart for others as well as for themselves. Where they come, happiness is sure to follow.

Robert Louis Stevenson says in his Christmas Sermon that it is not the duty of any of us to make other people good, but rather to make ourselves good and other people happy. Yet from Christ's words it would seem that these two things are one, and that the way to bring happiness to those whom we wish to help is to bring them within reach of Christ's joy.

This is a truth which is sometimes questioned by the world. It has often in the past been cast at Christians as a gibe that their religion, as shown forth in their lives, adds little to the sum of the world's happiness. The religious wars

and persecutions which sully the history of Christianity in the past, arising though they did from fanaticism and failure to follow the light of the Gospel rather than from any too strict adherence to its teachings, lend colour to this criticism. The asceticism of the Middle Ages, and the severely restricted principles of the Puritans of later times, some of whom came to regard lightheartedness as synonymous with sin, have given a bias to the outlook upon Christianity of multitudes in succeeding generations.

Yet the austerity of the mode of life both of ascetics and of Puritans was originally a protest not against happiness, but against the prevalent lawlessness and excess of their times, and never throughout the centuries has the ideal of Christian happy-heartedness been really lost. William Canton in his "Child's Book of Saints" tells of a certain sub-prior living in the twelfth century, who although a devoted and pious monk, was a man narrow and gloomy in temperament. He was grieved and troubled in his mind by the richness and beauty of workmanship of the minster to which his priory was attached, and it pained him to see the costly new work which was constantly being added to it. "He could conceive," says Canton, "of no true service of God which was not one of fasting and praying, of fear and trembling of joylessness and mortification. But the greatest of the monks and hermits were not of this kind. In their love for God they were blithe of heart, and filled with a rare sweetness and tranquillity of soul, and looked upon the goodly earth with deep joy, and they had a tender care for the wild creatures of wood and water. But the sub-prior had yet much to learn of the beauty of holiness." We see that then, as now, there were Christians who said to God in spirit if not in words, "I know Thee, that Thou art an austere man," but that those who had most of the Spirit of Christ had His joy abiding in them.

To-day in Christian countries people who are opposed to foreign missions often ask what it is that the missionaries wish to bring to the nations to whom they come. Why not leave non-Christians alone? We are accused of disturbing the contentment of the "happy heathen," who is pictured as rejoicing in the sunlight and going about his daily tasks content with a creed and a civilization suited to his cast of mind. A short time ago I saw in a British magazine an article entitled "Let China Alone," in which this argument of the happy heathen

was most skilfully used, and no doubt there were many who, as they read it, agreed with the sentiments it expressed.

We are told, then, that the heathen are happy. Can we accept the statement? Within certain limits, it certainly has truth in it. Christians have no monopoly of this world's cheerfulness.

In the first place, there is in every country a vast amount of happiness that is physical, or that arises largely from physical sources. There is delight in the sunlight and in the refreshing of the rain; there is the pleasure that springs from good health and prosperity, from the comforts of food and sleep, and the exhilaration of bodily exercise. There is the feeling that comes to all of us in the freshness of the morning hours, or in the stir of life and work, or in the peace of the starlight, when we know that it is good to be alive—

“O summer sun, O moving trees!

O cheerful human noise, O busy glittering street!

What hour shall Fate in all the future find,

Or what delights, ever to equal these;

Only to taste the warmth, the light, the wind,

Only to be alive, and feel that life is sweet?”

“Life is sweet, brother; there's day and night, brother, both sweet things; sun, moon, and stars, all sweet things; there's likewise the wind on the heath.”

There is nothing in these words to indicate whether the writer is Christian or pagan. They simply express what is the common heritage of all mankind. The glories of the sunset, the unfolding wonders of the spring, the splendours of the autumn woods, the loveliness of day and night, of mountain and sea and torrent, are things which God the Father has given to all His children richly to enjoy. In the same way, the joy of the craftsman in his work and of the scholar in his learning is one, all the world over, and is right and pleasing in God's sight, for it has its source in His spirit.

Another great joybringer in every land is youth. God has put gladness into the heart of young humanity everywhere, and the world is a better place to live in because of it. Happiness rises up in the young despite all checks, and to healthy youth life is apt to present itself not only as a great adventure but also as a great entertainment. Like charity, youth hopeth all things. But unlike charity, it faileth. The dark hours come, and the bitter lessons of life have to be learned. Too soon the

glory of the morning fades into the light of common day, and fortunate indeed are those who can keep to the end of the day the lightheartedness of the early hours.

Again, there are those who have what we speak of as naturally happy temperaments. These are the people who believe that "a laugh is worth a hundred groans in any state of the market." They instinctively turn their faces to the sunlight, and carry about with them something of its radiance. But is this precious gift of theirs safe amid the experiences of life? Can they keep it as they pass through the valleys of the shadow which men of all nations alike must traverse, where sorrows lurk to snatch it from them—the dark valley of bereavement; the valley of spiritual darkness and doubt, where even to the Christian at times "so lonely 'tis that God Himself scarce seemeth there to be"; the valley of temptation, where the miry clay waits for unwary feet; the valley of pain, where we see those we love enduring agony, and our spirits seem to break within us at the sight? What natural gaiety can survive these things? To all alike there come days when the upholding power of Christ alone can support the spirit, which otherwise must sink into despair or cynicism beneath its burden.

Francis Thomson in "The Hound of Heaven" tells of the Christless man's search for a joy that would last. He sought it in the distractions of his daily work; in the satisfaction of his intellect; in mirth, and hope, and friendship; and in communion with Nature. In each of these he found for a time what he sought. But, when life's overwhelming experiences came to him, these things one by one failed him, and left him nothing but ruined hopes and desolation of spirit.

"I stand," he says, "amid the dust o' the mounded years—
My mangled youth lies dead beneath the heap.
My days have crackled and gone up in smoke,
Have puffed and burst as sunstarts on a stream.
Yea, faileth now even the dream
The dreamer, and the lute the lutanist."

Then at last, when all else was gone, he turned to the God who had followed him all his life long, and joy was restored to him in full perfection.

This, then, is the gift of Christ. His joy is independent of all earthly aids. It blossoms into beauty and fragrance in prosperity or sorrow, in wealth or in poverty, and it remains

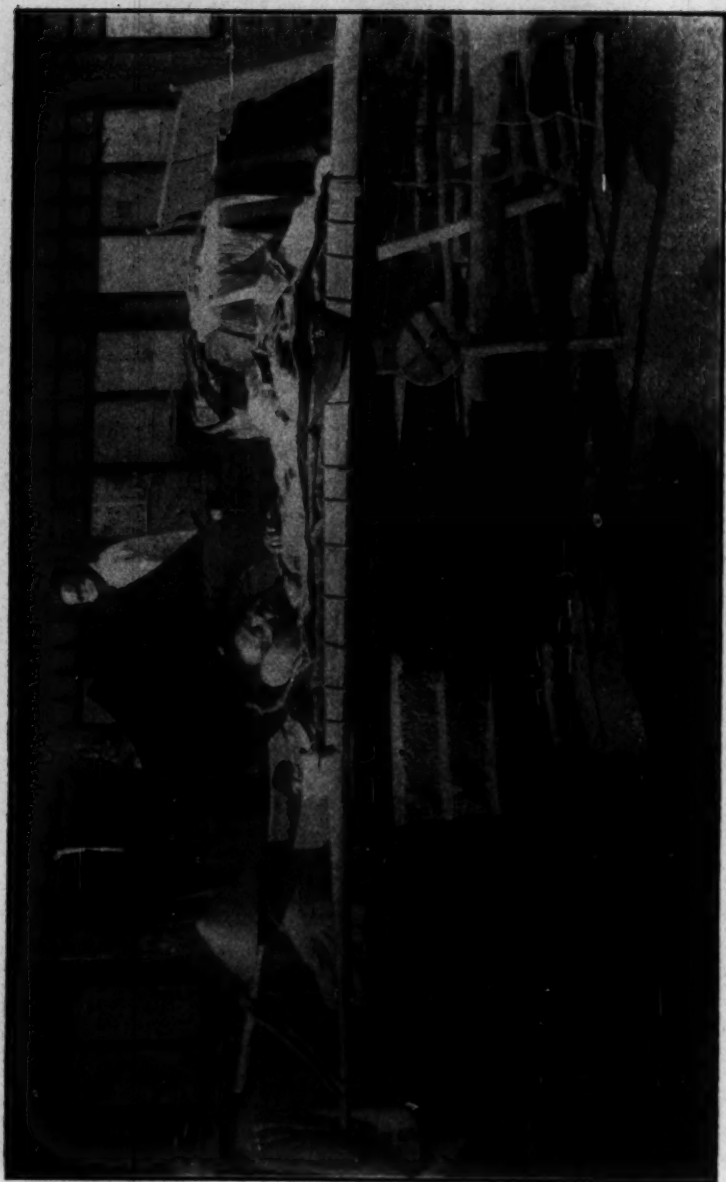
forever fresh and strong. No grief and no perplexity can quench it, for it has its source in confidence in the Fatherhood of the Eternal God. This is the great message of the Gospel—Christ gives His joy to every weary, hungering heart.

The earthly life of Jesus was beset with sorrow on every hand. He who carried the sin of the world knew grief as no one ever knew it before or will know it again. Jesus knew all men, and needed not that any should testify of man, for He knew what was in man. All the cruelties and injustices of the world, the envy and malice and selfishness in which smoulders the spark that again and again has burst into the flame of war with all its boundless savageries, lay open to his gaze. Jesus Christ had no illusions about the world. As He walked in Galilee and Judea He saw it as it is. He came unto His own, and His own received Him not. His brothers and sisters thought Him mad, as also on one occasion did His mother. Those whom He longed to save said He was possessed by the devil. His tears over Jerusalem show something of how the world's loss weighed upon His sinless soul.

Yet during all the years of His life on earth Jesus continually gave thanks to God the Father for everything pure and lovely and of good report. Surely too often we wrong the Lord by thinking of Him as a sad figure with furrowed brow and sorrow-dimmed eye. It is thus that the great artists of the world have pictured Him, but it cannot have been thus that His disciples knew Him as they lived daily in His company, for to them His words "My joy" were full of meaning.

In Nazareth the flowers were about His feet, and as His eyes rested on the lilies of the field, He saw in them the Father's hand clothing them with beauty; as He listened to the song of the birds, His thought was of the Father's care that feeds them. He rejoiced to know that "the earth is the Lord's and the fulness thereof." It has been said that to Jesus "every blade of grass was inscribed with His Father's name."

And in every man, no matter how sin-stained and enslaved by self, He saw one to whom might be given power to become a son of God, with a heritage of holiness and peace and joy. The evil of the world, even while the pity and the horror of it burdened His soul with a weight of sorrow unutterable, left Him ultimately undismayed, for He knew that the victory remains with Love, because the Lord God Omnipotent reigneth.



Cholera patient being carried into the temporary Cholera Hospital.
MOUEDEN MEDICAL COLLEGE.

Report of the First General Conference of the Lutheran Church of China*

J. M. BLY

DURING the week of August 22 to 29, 1920, thirty-three delegates representing (1) the Augustana Synod Mission, (2) the Finnish Missionary Society, (3) the Lutheran United Mission, (4) the Norwegian Missionary Society, and (5) the Church of Sweden Missionary Society, met at Kikungshan in the First General Conference of the Lutheran Church in China. There were also present thirteen visiting delegates representing seven other Lutheran Missions. Rev. C. W. Landahl of the Lutheran United Mission was elected Chairman of the Conference. The great event of the Conference, which took place on the morning of August 24, was the adoption and signing of the completed Constitution. (For approximate text of Constitution see Appendix D in the China Mission Year Book of 1918.)

Of the five missions signatory to the new constitution, one, the Church of Sweden Mission, is just beginning work in China. Its main work will be *higher education*. The four other missions have a membership of very nearly fourteen thousand Chinese Christians, all in Honan, Hupeh, and Hunan. It is anticipated that the other Lutheran Missions in China will ere long join this union, thus ultimately there will be but one Lutheran Church in China. The missions or synods uniting in the church will have their own constitution and by-laws for regulating their internal affairs. The General Assembly of the church will ordinarily meet once in three years and will consist of delegates from the synods (missions) constituting the church. The administration of the affairs of the church rests with the Church Council, consisting of three times as many members as there are synods or missions in the church.

The officers of the Church Council elected for the coming three years are as follows: Rev. O. R. Wold, President; Rev. G. S. Liang (Changsha), First Vice-President; Rev. H. R. Dju (Sinyang), Second Vice-President; Rev. A. Trued and Rev. G. D. Chen (Changsha), Secretaries; Rev. O. Dalland

* See also "Union Lutheran Movements in America and China," CHINESE RECORDER, November, 1917.

and Rev. Tsai Hsiao-fan, Statistical Secretaries; Rev. J. L. Benson and Mr. Peng-fu, Treasurers.

The subject that took up more time than any other at the Conference was that of the Union College. The Church of Sweden Mission offered to found and maintain a college as its special missionary work. This proposition was accepted, and members of the Board of Directors were elected. The location of the college, however, has not yet been decided.

It was reported that a union hymn book containing 542 hymns had been printed. Plans for a Union Church Book, a Union Industrial School, a Missionary Home and Agency in Hankow, and a Union Normal School were also considered. Rev. O. R. Wold in a paper entitled "Why Establish a Lutheran Church in China?" showed how the establishment of the Lutheran denomination in China was consistent with the movement for Christian Unity. Rev. T. Ekeland read a paper in which he suggested means by which a more uniform and liberal policy towards the Chinese in missionary administration might be attained. To give the Chinese Christians more opportunity to work out their own problems and to assume responsibilities will encourage them to greater activity, and stimulate natural growth and initiative. The "Guiding Principles in Union Work Among Lutheran Missions in China" was the subject of an address by Rev. J. L. Benson. These he pointed out to be: Love of Christ, love of the Church, and love of the Chinese people. Rev. H. R. Dju in an address on "Self-Support" showed that the chief difficulty to be met was not that of money but of *men*, i.e., well-educated workers and intelligent church members. Pastor Liang of Changsha, in an address on "Methods of Evangelism," made the following suggestions: Greater care in selection of workers; better training facilities; extension of evangelistic work to prisons, factories, and others who cannot come to church; a greater use of the opportunities afforded for preaching of the Gospel during war, pestilence, and times of troubles; a more careful study of men and classes of men; and closer working with God. Rev. O. Dalland spoke on the "Educational Policy of the Lutheran Church of China." The special needs of the Chinese should be given more consideration. The Church must promote the kind of schools that will best serve China and the Chinese Church. More emphasis should be placed on the building up of the primary schools, the training of teachers,

and thorough supervision. Mr. Dung Dzi Pei presented a paper on "Primary Schools" in which he advised against the opening of new schools until properly trained teachers are available to place in charge of them. Putting an old style teacher into a modern school with modern text-books is much worse than using the old methods all the way through. Rev. A. Trued in an address on the "Evangelistic Policy of the Lutheran Church of China," warned against the dangers resulting from the desire of wanting to build on a large scale,—large buildings, large numbers. Prof. Erik Sövik presented a well-worked-out paper on the "Rise and Progress of Lutheran Literature in China." Much credit is due Faber, Genahr, and Schaub for the excellent work done in this field during the early years of Lutheran Mission activity in China. The meeting of Lutheran missionaries at the Centennial Conference in Shanghai marks the beginning of a wider and more active interest in the production of Lutheran literature for the Chinese. The Lutheran Board of Publication has aroused considerable interest in literary work, and a number of missionaries are now using at least a part of their time in writing or translating Lutheran literature.

Notes and Queries

What are some of the benefits of a Liturgy?

I will mention two or three.

1. The *joy of having a part* in the service.
2. The *help* of a Liturgy in *holding the attention*.
3. The *learning* of what may be called *the language of prayer*.
4. The *fixing in mind*, by frequent use, of *many devotional passages*, precious treasures of the memory.

I take it for granted that a (brief) Liturgy would be most carefully prepared, in a language *simple, chaste, and living*.

I often regret that in non-liturgical churches the practice is to bow the head, instead of kneeling, in prayer.

CHAUNCEY GOODRICH.

Is the prayer of a non-Christian ever other than materialistic, that is, do they petition for strength to be and do better?

Ordinarily, the non-Christian prays—if he prays at all—for material goods, such as, health, luck in business, prosperity of the family, longevity, good posterity, good crops, rain and sunshine, and averting of dangers and calamities. But it is natural to believe that the moral impulse is not entirely absent in his prayers. Let us imagine a man just recovered from a severe illness. During the illness, he or his family had made a vow before the favorite idol, that if the idol would bless the sick person and grant him recovery, he would perform certain meritorious acts, such as establishing a school, a hospital, or a temple. This man is a better man because of his vow. The critical experience through which he has passed has given his outlook on life a greater seriousness, his moral nature greater strength, and his religion a moral tone. Again, we can easily imagine an earnest mother praying to her favorite idol for the welfare of her children. She would naturally ask, among other things, that the children grow up to become *good* men and women, and, perhaps, also ask for herself that she would have the ability and influence to bring them up properly. It is probably safe to say that we cannot find much praying among non-Christians anyhow; they are not used to it. Their religious faith is a vague trust in an undefined providence rather than an intelligent confidence in a personal god, and so prayer with them must be something vague, and in fact is speechless and inarticulate—I am not thinking here of the written eulogies to the dead or the professional prayers of the priests. But the belief in a good providence, who delights in men doing good, is universal in China.

Y. Y. TSU.

Should missions put more money and foreign workers in higher educational work than in their primary schools all put together?

This is one of the sweeping questions which are difficult and perhaps not very profitable to answer directly. But the perplexity which prompted it is a real one, and the issue it

raises pertinent. The one who put it was apparently appalled by the relatively large sums of money and numbers of specially trained teachers required for the mission colleges and universities of to-day, and felt that the primary schools were suffering in consequence. One thing is very clear, primary schools are vital not only to the missionary enterprise as a whole but to the higher educational institutions themselves. Perhaps the most convincing evidence that bodies giving thought to a comprehensive program are aware of this is the masterly educational policy formulated by the Methodist All-China Conference in February of this year, a few paragraphs from which it may be permissible to quote :

1. We recommend the development of the four union universities, in which the Methodist Church now has a part.

2. We believe that strong junior colleges should be developed in connection with each of the union universities.

3. We approve of the establishment of separate junior colleges only when our middle and primary schools are adequately staffed and equipped, and when such junior colleges can be opened on the same basis of scholastic standards as maintain in similar grade work at our union universities.

4. Since all college development is conditional on a thorough and widespread development of secondary schools, we believe that for the next five years, more emphasis should be placed on our secondary and primary schools which should be raised to the highest standards of efficiency and scholarship.

The essentials of a balanced policy for Christian education are implicit in the above sentences—higher education only where the lower schools have already been adequately provided ; a very limited number of senior colleges and universities, each covering the largest possible area ; unified planning in the higher and therefore more specialized and expensive departments. Denominational union in education has already been largely achieved in China. The next advance is thinking in broader terms geographically.

J. L. STUART.

Our Book Table

RESEARCHES INTO CHINESE SUPERSTITIONS. *Second part, The Chinese Pantheon, Vol. VI.* By HENRY DORÉ, S. J. Translated from the French by M. KENNELLY, S. J. T'uswei Printing Press, Shanghai. Price \$5.00.

This volume, with thirty-four pages in the preface and 234 in the body of the work, 40 full size colored plates and one photo engraving, shows, among other things, a steady improvement in the technique of production. It deals with the Chinese Pantheon and might be described as a book on the personal theology of Chinese religious heroes and leaders. It digs into many origins and clarifies points often before obscure. There is a wealth of cross-reference and clear analysis, the whole giving evidence of an enormous background of research. It is a book that will help the old as well as the new missionary. It gives the popular aspect of Chinese gods as well as some of the metaphysical speculations of its religious experts. The preface contains an excellent summary of the "Three Religions," the amalgamation of which has existed from the seventeenth century down to the present day. A well selected picture gives in brief a compendium of China's present-day Pantheon. The main part of the book is in three chapters, the longest of which, Chapter III, deals with Buddhist ideas and divinities, while Chapter I gives the Principal Triads, and Chapter II, the principal gods of the Literati. The emerging of the apotheoses of the Gods of Literature and of War is carefully traced. Careful accounts of Maitreya, the Future Buddha; Amitabha, the ruler of the Western Heaven; and Vairocana, Buddha Supreme and Eternal, are given. Most attention is given, however, to the Goddess of Mercy, Kwan-yin, who takes up more than one-third of the book. Her worship is seen to begin in that of a male divinity in India: her relation to the fabulous Chinese Princess, Miao-shen, who renounced marriage to become a Buddha and turned hell into paradise when she visited it, and her final acceptance as a female deity and the reasons therefor are clearly set forth. The curious medley of present-day Chinese gods and the inter-weaving and mutual borrowing of the different religious systems, together with the eclectic tendencies of the Chinese in worshipping those gods which seem to meet their needs, are all brought out. Some of the problems involved seem to be as near permanently solved as we can hope to have them. We appreciate the cheapness at which this artistic volume is put on the market and the enormous contribution of those who have prepared it towards a clearer understanding of Chinese religions.

THE CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION. *Holden at Lambeth Palace, July 5 to August 7, 1920. Society for Promoting Christian Knowledge, London, and The Macmillan Company, New York.*

For five weeks two hundred and fifty-two Anglican bishops from many lands thought together on problems affecting the welfare of their own communion in particular and Christianity in general.

The resulting report, containing an encyclical letter, resolutions—the accepted decisions of the Conference—and reports of eight committees, is well worth studious attention by all interested in the Christian movement anywhere. In spite of diversity of viewpoint on theological interpretation and policy, the key-note of the Conference was fellowship. To a certain extent the Conference was an instance of that unity in diversity toward which the Christian forces are slowly moving. The outstanding features of the report are first, the Appeal to All Christian People—which we reproduced in our last issue—and second, the resolutions, from which we have made selections and reproduced them in this issue in *Missionary News*. The reports of committees, while not formally adopted, are a careful analysis of some outstanding problems now facing Christianity. For instance, the good points of Spiritualism, Christian Science, and Theosophy, in their common antipathy to materialism, are admitted, but their dangers, from the Christian viewpoint, are also discriminatingly indicated. Of unusual interest is the discussion of the place of women in the Church. The chief significance, however, of the report to non-episcopal communions is its utterances on reunion. Out of diverse opinions there came a unity of conviction that, to quote the words of Bishop Roots, "it is our business to make our invisible unity manifest; for the world cannot yet see what we know exists." The proposal to interchange ordination and appointment of ministers between episcopal and nonconformist communions will not seem as necessary to nonconformists as to its projectors, but the significance of the proposal must not be minimized. To make possible the interchange of ministerial gifts and Christian experience would enrich the life of all communions. It indicates the surging conviction that something further must be done to promote Christian unity. It is a sincere though cautious attempt to move forward. It is the tide of the spirit of Christianity rising over and flowing beyond its limitations of form. This proposal must profoundly affect the whole Christian world, though it may not be the final solution of the problem. But surely, though slowly, the real spirit of the power of God living in man—which is Christianity—is coming to the front. This Conference registers a long step forward in the effort to live up to that spirit.

WOMEN WORKERS OF THE ORIENT. By MARGARET E. BURTON. London, United Council for Missionary Education, 8 Paternoster Row. Price 2/6d. net.

This is the British edition, revised and adapted by E. I. M. Boyd, M.A., of a work which appeared earlier in America, and now we welcome its appearance in China, as it contains much that is stimulating and suggestive to all workers for the uplift of women in this land. The first chapter is devoted to work within the home, and the hardships and restrictions recorded there pale before the still harder lot of women in industry, which makes the second chapter perhaps the most valuable in the book. In the chapter on broadening horizons we find that in Persia, Turkey, India, China, and Japan there is a higher conception of womanhood

on the part of the thinking and progressive parties, that the women themselves have been awakened, and that new longings and ambitions and opportunities are being linked on to new tasks that will not only affect the individual and the home but will affect the nation for good. In the chapter on Trail Makers we learn of the increasing number of women who, looking beyond the home, factory, and school, are making their mark as writers, physicians, lawyers, and business women. Much of the material on China will be familiar to our readers, but its presentation along with the facts given regarding the renaissance of women in other lands strengthens the call for co-operation in the achievement of the new ideals for the womanhood of the orient.

G. M.

HYMNS FOR TO-DAY. *Fillmore Music House, 528 Elm Street, Cincinnati, Ohio, U. S. A. 100 copies, G. \$75.00.*

This hymnal with tunes emanates from a publishing house hitherto unknown to the reviewer, but is of a type which will make one look out for more productions of the same house.

The book aims to meet the needs of Sunday schools conducted after the most modern methods. It claims to contain songs which will help the Christian Church to grapple successfully with the vital problems of the day. As far as can be seen on a somewhat hurried examination, this claim is justified.

There are many compositions from the hands of J. H. Fillmore and Henry Fillmore. One item of special interest is that certain pieces are dedicated to missionaries in China with whom I have myself become acquainted.

The printing and general get up of the book are excellent. I can strongly recommend the use of this book to missionary communities who wish for a hymnal for use in their schools with students who are able to read English; and the general style of the music should be of great use to Chinese students who wish to learn singing in parts and to play the organ.

I wish that Mr. Fillmore could have seen his way to improve on the very insipid harmonies found in the older Gospel hymns. So much more could be made out of the really beautiful melody of "Saviour like a Shepherd lead us" were the harmony of lines of similar melody varied.

C. S. CHAMPNESS.

JUDITH 猶滴傳, translated by M. H. THROOP and HUANG YIH-TSIEN. *Price 7 cents.*

This is another welcome publication of the "Chung Hua Sheng Kung Hui." But before speaking of the book itself we venture to again raise the query why the title of this "Hui" is always given in romanized? The Chinese characters are easily translated, and when so much of the title-page is turned into English, it looks curious why these five characters are burked. Is it an attempt to accustom people to the use of a title of which the plain English is purposely avoided lest it should prove too startling?

The translation of the book is excellent, and the style may be recommended to those in search of something really attractive. While not up to the New Testament code of ethics, the story of this brave and devoted woman will doubtless prove interesting to many Chinese, and let us hope it will teach some good lessons as well. We are glad to see that Mr. Throop is patiently working away and gradually giving to the Chinese so many of the books which Christians of past days have delighted in. An edition with 上帝 instead of 天主 would increase the circulation and usefulness of the book.

I. M.

HUDSON TAYLOR, *The Man Who Dared*. By MARSHALL BROOMHALL, M. A. Published by C. I. M., London.

This is a book of only 74 pages that makes one of the great missionary leaders of China live for the reader. It is written in English for children and will probably be read by the average Christian boy or girl in England with real interest.

It is hardly in the style one would wish if it is to be used among Chinese boys and girls although one Chinese boy who read it expressed real appreciation. There is certainly a place for more such brief stories of the Christian leaders of China.

It was evidently written to appeal to the spirit of adventure in youth, for the normal life of the mission worker is passed by without mention.

J. C. C.

THE THREE HOUR SERMON. By P. KANAMORI, *Japanese Evangelist*. Fleming H. Revell Co. 7½"×5", pp. 140.

A remarkable sermon by a remarkable man. The sermon is prepared for delivery before Japanese audiences of the kind we know as "street chapel" gatherings; it has been preached about 1,000 times, and has resulted in very many conversions. This sermon is longer than Westerners are accustomed to listen to in these days, but when the preacher says, "I am going to give you the whole Truth at one time," one does not wonder that he requires three hours for the task. It is stated that the three fundamental truths of the Bible are God, Sin, and Salvation. It is also stated that the two great truths—the Fatherhood of God and the Brotherhood of Man—are the foundation stones on which the Christian religion is built. Missionaries will find this "sermon" very interesting and stimulating; its style is simple, strong and forceful. There is a pretty story about Dr. J. Neeshima which is well worth reading and thinking over.

I. M.

REPLY LETTERS. By Rev. STANLEY P. SMITH, M. A. *Copies of the booklet may be obtained from the author, c/o Dr. A. C. Stanley Smith, 108 St. Peter's Street, S. Croydon, England. Price 15 cts. Mex.*

In this pamphlet of some 60 pages, Mr. Smith makes a vigorous reply to "*Letters to a Missionary*," by R. F. Johnston, Esq., C. M. G., in which the latter attacked Christianity in general

and Missions in particular. Mr. Smith deals more particularly with the following topics: Christianity and its Doctrines, The Bible, The Atonement, Heathen Religions, The Supernatural, and Free Thought. Though many Christian readers may not agree with some of Mr. Smith's doctrinal positions, all will welcome his earnest defence of the Faith.

THE COMMON CREED OF CHRISTIANS, STUDIES OF THE APOSTLES' CREED. WILLIAM PIERSON MERRILL, *Pastor of Brick Church, N. Y. Fleming H. Revell, N. Y. 12mo, 160 pages.*

A popular presentation of fundamental theological truths under the headings of the main affirmations of the Apostles' Creed. Non-controversial, stressing the practical application of religious truth to life. The modern equivalent in form, spirit, and content of the old-fashioned doctrinal sermon. The use of the creed in church service is not as a doctrinal test but as an act of worship. An eminently helpful book for seekers after a present-day commonsense religion.

PEROB.

LITTLE MESSAGES FOR SHUT-IN FOLKS. CHARLES W. MCCORMICK. *Methodist Book Concern, New York. G. \$0.50 net.*

A collection of fifty-three devotional studies to meet the needs of "shut-ins." Each study concludes with an appropriate short prayer. These studies might profitably be used by others besides "shut-ins."

SADHU SUNDAR SINGH. By MRS. ARTHUR PARKER. *Published by Fleming H. Revell Company. Size 144 pages, 5x7½ ins.*

To the mind of India, a Sadhu—who is vowed to a life of wandering poverty—is the embodiment of the religious ideal. Sundar Singh is a Christian Sadhu, who wanders over the length and breadth of India barefooted, and clad in the saffron robe, preaching Christ both by his words and by his life of renunciation. His story cannot fail to uplift and inspire the followers of his master, whether they be of the East or the West.

M. E. F.-D.

STEPS IN THE DEVELOPMENT OF AMERICAN DEMOCRACY. ANDREW CUNNINGHAM McLAUGHLIN. *Abingdon Press. 210 pages. \$1.50.*

Professor McLaughlin holds the Chair of History in the University of Chicago. In 1919 he lectured at Wesleyan University on the George Solcum Bennett Foundation for the promotion of the understanding of national problems. The first seven lectures trace certain steps in the development of American democracy. The eighth lecture discusses the elements that make and perpetuate a democracy and pleads that America accept her responsibility as a democratic state (though not yet a complete democracy) in international affairs. Tribute is paid to the democracy of England. This statement of the steps in the development of a democratic government should be of value to Chinese patriots working for a stable representative government here.

H. A. WILBUR.

A FIRST ENGLISH GRAMMAR. *For Schools in China. M. \$0.30.*
MIDDLE SCHOOL COMPOSITION. *For Schools in China. M. \$0.70. By*
LLEWELYN TIPPING, M.A. *Macmillan & Co., St. Martin's Street,*
London.

These excellent books are highly recommended for all schools in which English is taught by the direct method. The reviewer has had experience of a term's work using the first with a class just beginning grammar. The pupils are led to a practical acquaintance with grammar before learning the theory. The exercises in the Middle School Composition are intended to be done orally in class before being written. They are carefully prepared and graded, with the object of teaching pupils how to express their own thoughts in English.

M. E. F.-D.

GEOGRAPHY OF THE WORLD. *By ROGER D. WOLCOTT. Published by*
Commercial Press, Limited, Shanghai. 10 1/4 x 7 1/2 inches, 460 pages.
Price \$4.00 Mex.

Educationists will give a warm welcome to this admirable geography. It endeavours "to describe the new world of 1919-1920 and to interpret present conditions in terms of the new world spirit." In addition to the ordinary geographical information forms of government are described, and national policies are outlined. The style is clear, the facts are given in an interesting manner, and thought-provoking questions form a useful feature of each chapter. There are illustrations on nearly every page, as well as twenty-one large clear maps, thirteen of which are coloured. A comprehensive study of China begins the volume, and throughout it the relations of China with other countries are noted. All names and difficult words are translated into Chinese character.

M. E. F.-D.

BOOKKEEPING AND BUSINESS PRACTISE FOR MISSIONARIES. *By WILLIAM*
I. LACY. The Methodist Publishing House, Shanghai. \$1.00.

This book of fifty-six pages should prove a most helpful guide and reference book to all missionaries. Even those who have had special business training will find valuable information in the chapters on Banking and Exchange; and the chapter on Household Accounts would be a great boon to the new housekeeper. The whole matter has been treated in a simple, concrete way and a complete set of model forms has been included. It has the approval of the Associated Mission Treasurers and has been tried out for three years in the Language School at Nanking.

GLANINGS FROM THEOLOGICAL BOOKS AND MAGAZINES. *By G. G.*
WARREN.

The Encyclopaedia of Religion and Ethics has not yet tempted me to be its purchaser. I admit that it contains a large quantity of material that has a lustre in my eyes as goodly pearls have in the eyes of the merchant. But hitherto I have resisted the tempta-

tion to sell some of my other books that I might be the owner of the long and lengthening row of these books for two reasons specially. In the first place, the amount of material they contain that I sincerely hope I never shall read is prodigious; and, in the second place, if by any chance I should have to consult any of those many articles on countries, sciences, and subjects of which I know nothing and the information I got were no better than that which would be gained by one equally ignorant on matters Chinese from consulting many ("many," please, not "*all*") of the articles Chinese—well, I should prefer to remain knowing that I was ignorant rather than attain to the imaginary state of thinking that I was not.

By common consent, the great article of the Bible Dictionary which we owe to the same editor is that on "Jesus Christ" by Dr. Sanday. I shall be surprised if any article in all the volumes of the new work when it is finished will be found to compare with the great article on "Jesus Christ" by Dr. William Douglas Mackenzie, President of the Hartford Theological Seminary, and Professor of Christian Theology in that seminary. To me, the most interesting thing in the two articles is their dissimilarity with the resulting fact that they are almost entirely complementary one to the other. Dr. Sanday's article, as is fitting in a Bible Dictionary, is a study in the Biblical matters of fact concerning our Lord. Dr. Mackenzie's is really a book on the Person of Christ. If one may omit the somewhat unnecessary introductory page or two in which a comparison, altogether too brief to be of any value, is made between our Lord as the Founder of Christianity and Buddha and Mohammed, we might take the next sentence as the text of the article:—

"The investigation of the Life of Christ in the 19th Century and the whole trend of modern thought have combined to set in a new light the problem of His Person."

In the 19th Century, Dr. Sanday (as Dr. Mackenzie quotes him) shrank from the continental manner which would have led him to begin his article "from the side of the consciousness of Jesus the Messiah." Dr. Sanday then thought that "on the Christian hypothesis frankly held" a more adequate grasp of the consciousness to be investigated "would seem to be excluded, and the attempt to reach it would hardly be made without irreverence." Dr. Mackenzie goes on to comment on the more recent "bold speculation on this very topic by the same author" as marking "the increasing range, confidence, and reverent courage with which this absolutely unique historical problem has been explored by English and American writers during the last quarter of a century." (The VII Vol. of the Encyclopaedia containing the article from which I am quoting was published in 1915.) I know no other work in English to which this last sentence can be so well applied as to this article by Dr. Mackenzie. In it you get a review by a master hand of an altogether unusual range of modern work and modern speculation on the self-consciousness of our Lord, of the testimony of the Scriptures to the fact of the Incarnation and of the theological, philosophical, psychological, and biological implications of the Incarnation. Even in matters in which I find myself hardly able to follow the lead of the writer, he leaves no more certain mark of his courage than he does of his reverence. Although the final word of

the article is a question, no man who would hesitate to answer the question affirmatively would have written

"The Babe at Bethlehem, the tired Physician in Galilee, the praying servant of Jahveh, the Man on the Cross with a broken heart—what if all that means that *He* (i e., God) has tasted what it means to be a man? And, in love."

Not the least valuable parts of the article are sundry acute morsels of exegesis such as the notes on the "superhuman" connotations of the phrase "Son of Man," specially, e.g., as they are shown to be recognized at the Trial, and also independently in the Synoptics and in the Fourth Gospel. Again, the suggestion that Paul's use of the "Man from Heaven" may be connected with the Saviour's use of the "Son of Man" and the comment on Paul's language in Colossians as that of a wise missionary who related his doctrines to the concepts of his hearers and for that end used their phraseology as far as it was usable.

I have got most benefit out of the section of the article on "Jesus Christ as the Founder of the Church." It starts with calling attention to a "somewhat neglected field of study, viz., that change which Jesus wrought in the religious life of His disciples." While the early disciples "understood, of course, that He [the King of the Kingdom] would come to Israel and somehow assert His supreme authority over the people of God . . . they did not and could not anticipate the entirely new manner in which that assertion would be made, the new type of Kingship which He would make." The whole of that division would be worth quoting—but to do so would about fill a number of the *RECORDER*. I must content myself with a few specially brilliant sentences:—

"Nowhere is the majesty of the conscious will of Jesus more apparent than in this, that, as the people reject Him, He begins to create the new community of God."

"The Gospels prove on every page that Jesus deliberately set Himself to establish the Church as the manifestation of the Kingdom of God."

"Have we any right to limit 'His Gospel' to His recorded words or formal teaching addressed to the multitudes if we find that the whole effect of His 'Training of the Twelve' was to replace their Jewish religion with a religious attitude to God which depended on their attitude towards Him?"

The most powerful part of this whole division is that dealing with our Lord's teaching on repentance. The following list of passages will repay careful study as *part* of the method by which

"Peter, first encouraged to become a permanent follower of the Lord in an hour of mortal agony (Lk. v. 1-11) . . . was repeatedly compelled to deeper knowledge of the distance of his heart from the ideal of his Master" Matt. xiv. 31; xvi. 23; xvii. 20; xviii. 21f.; xix. 13-29; xx. 24ff.; xxvi. 31-35 (cf. Lk xxii. 31f); xxvi 37-40.

After many other references we read:

"It is impossible to measure the work of Jesus in founding the new and final religion unless we see in these mere excerpts from the wealth of material in all four Gospels, not the quiet, placid teaching of a Rabbi, but the active penetrating spirit, the conscious will of their Lord bearing the idea of repentance persistently

and insistently deeper and deeper into the heart, conscience, and will of the disciples. And, they were thus actually taught, or the world would never have heard of them or of Him. They learned from Him that the fundamental need of man is not primarily a God Who can give His people the outward conditions of happiness, but this, a new moral relation with the holy will of the actual and living God. And Jesus made them feel that need while He was there in the flesh, or they could not have seen or felt His meaning and power when He came to them in His Spirit."

But I must stay my too ready pen. I have left no space to tell of other mines of rich material, not even of the two closing pages of "positive statement," without reading which no man should think himself up to date in his knowledge of the present position of discussions on the Person of Christ. I will close with the three questions which that final section sets itself to answer:

"(a) What or Who was this self-conscious mental being or fact?" (just described as "a new kind of historic self").

"(b) How did he enter this new relation with human life?"

"(c) What "difference did the new relation make to Him?"

THE CHINESE CHRISTIAN INTELLIGENCER (*English Edition*), September 1920.

This issue is largely given up to discussing questions arising out of the Bible Union of China movement. There is also a useful Bible Study by Rev. W. H. Bates on "Resurrection—Judgment."

BRIEF NOTICE.

THE ROCKEFELLER FOUNDATION. *By* GEORGE E. VINCENT.

An interesting summary of the work of this Foundation in China and throughout the world. Of especial interest is the account of the work of the China Medical Board and the work of Dr. H. Noguchi in the probable discovery of the germ of yellow fever.

Correspondence

AIM OF THE BIBLE UNION.

To the Editor of

The Chinese Recorder.

DEAR SIR:—From your editorials in the September issue, which have a very familiar sound, I judge that the Bible Union of China has not been fairly represented to you. As you say, the RECORDER has been accustomed to present ar-

ticles on both sides of questions that arise. Unfortunately your policy was not observed at Kuling this year. In the Conference, Dr. Griffith Thomas spoke for the integrity of the Bible. In doing so, it was necessary to expose the mistakes of those who would mutilate it. He did so in a spirit of the broadest charity and love. Yet there were some who did not approve of his remarks. For a minister

of the Gospel, in a company of missionaries, not to be allowed without criticism to "stand for the faith once delivered unto the saints" smacks of intolerance. The organization of the Bible Union was a protest against such intolerance.

I note that you object to "Denominational Isolation." I am glad to say that the Bible Union is the strongest move I have yet seen away from Denominational Isolation and towards real union. No one asks whether a man is a Presbyterian or a Congregationalist or a Methodist or a Baptist. It is a grand step towards the anticipated realignment, in which the old denominational lines will disappear and men will be divided as to their attitude towards the Bible.

In this Union the one bond of fellowship is faith in the Word of God and belief in salvation from sin by the blood of Jesus Christ. We believe that Chinese are sinners, that Americans are sinners, that British are sinners, that all are sinners and need a Saviour. This is not a splitting of denominational hairs. Nor is it mere fossilization of thought. The Bible Union stands for progress, for adaptation to environment, for new and better interpretations of the Bible, for the highest scholarship. But we believe the building cannot be erected if we keep knocking down the foundations, and God by his Holy Spirit has given us the Old and New Testaments as the permanent foundation of his church. We have come to save China. In this we must use every means available, enlightenment, education, hygiene, social service, statesmanship, what-not, but none of these will save China

unless individuals are washed from their sins in the blood of Christ and regenerated by the Holy Spirit.

It is believed that the Bible Union is going to work out in great spiritual blessings. In Detroit lately Charles M. Alexander began to organize a Bible reading movement. All the churches of the city experienced a wonderful revival, and eighteen hundred conversions were reported. Some of us are experiencing individual blessings and we look for large things spiritually. The Bible Union is pre-eminently evangelical—not re-actionary.

Cordially and fraternally yours,

HUGH W. WHITE.

Yencheng, Kiangsu.

September 20, 1920.

CHINA FOR CHRIST MOVEMENT.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Will you print a word from a friend of the China for Christ Movement? If the Movement is to come to naught discussion is useless. Otherwise, certain terms need definition and some relations should be made explicit. It should be a movement of Chinese, by Chinese, and for Chinese. The entire responsibility, including that of finance, should rest with them. This is not to preclude foreign help, but whatever any missionary, Mission, or Home Church does should be as an extra and not as an essential. It will not be a Chinese enterprise if it is just a case of plowing with a foreign golden heifer.

To fulfil its mission the Movement must not hinder already

existing work of the Mission or the Church; it must not be instead of it, even in a small degree, but it must be in ADDITION to such work. Of course wherein the Movement can give either Mission or Church better ways and means towards old ends they should be accepted. However, any attempt to substitute ethical values for spiritual forces will be vicious. And may we avoid the delusion that a mere transfer of emphasis can insure increase either of power or in product. To illustrate: Mission and Church are like a farmer with hired men and sons. He sees that the sons, just helping with the men, lack the interest they should have in the farm. So a piece is given for their special cultivation for which no hired man is responsible. The farmer is the Church or its Lord, the missionary and salaried Chinese force the men, and the membership at large the sons. If the Movement has a distinctive mission it must be in the opportunity it gives to the latter. It should go straight for the latent possibilities in the body of the Chinese Church, instead of diverting the official or salaried Chinese staff from their present duties.

Missions, involving also the Church's staff, if they are not, certainly ought to be working up to the limit of capacity. Moreover, they labor under serious limitations in respect to both force and funds. To weaken their force for the sake of a new enterprise is not wisdom. If this movement can make Chinese workers more earnest and effective in existing spheres it will be a blessing; if it lures them to neglect such spheres it will be a calamity. To illustrate: Mission and Church

are like a factory that may not have been producing to its full possibilities. Then, by an increase in voluntary operators, it attains a capacity that was impossible with its regular operators and capital. That is real gain. But suppose the company decides to add a new department and weakens one of the vital old departments by the withdrawal of operators to man the new one. That would not be gain but loss. Moreover, critics of Christian service being done by proxy cannot afford to foster a proxy policy. Let the missionary help by giving the inspiration, the vision, and let the Chinese get the blessing of the achievement of the same.

Since its official literature uses the term 'national salvation,' the movement is under obligation to give an adequate definition of what is meant by the term and the means by which it is expected to be realized. Bulletin No. 3 asserts that the Movement is not offering something new as the solution of China's needs.

It is fair to assume that the Missions, up to the present, have been trying to do their best to meet these needs. If then, something new is not the idea the wise plan is not to call any halt or even a flank movement in past endeavor but to enlist more recruits. This is the strategic opportunity of the movement. If it fails to do so and is confined to maneuvers of old troops, the conviction cannot be suppressed that it will be useless or perhaps even harmful. Its recruiting field is the present and possible Christian membership. The fact that these ideas will be criticized ought not prevent their being considered.

GEO. L. GELWICKS.
Hengchow, Hunan.

Missionary News

SOME OF THE RESOLUTIONS FORMALLY ADOPTED BY THE LAMBETH CONFERENCE OF 1920.

The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to co-operate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ.

The Conference approves the following statements as representing the counsel which it is prepared to give to the Bishops, Clergy and other members of our own Communion on various subjects which bear upon the problems of reunion.

(A) In view of prospects and projects of reunion :—

1. A Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers :
2. The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme :
3. The Conference gives its general approval to the suggestions con-

tained in the report of the Subcommittee on Reunion with Non-episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination (see pages 142 and 143).

(B) Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that :—

- (1) It cannot approve of general schemes of inter-communion or exchange of pulpits :
- (2) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained ; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of churches in communion therewith.

It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church and should make a fuller use of the capacities of its members for service.

Whereas from time to time restrictions on Missionary Freedom have been imposed by Government, we desire to reaffirm the duty which rests upon every Christian man and woman, of propagating the Faith of Christ, and to claim that any restriction should be of a strictly temporary nature only, so that freedom of opportunity to fulfil this spiritual obligation may be

afforded to Christians of all nationalities.

Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms. Diocesan, Provincial, or National Synods may decide when or how this principle is to be brought into effect.

The time has come when, in the interests of the Church at large, and in particular of the development of the Ministry of Women, the Diaconate of Women should be restored formally and canonically, and should be recognized throughout the Anglican Communion.

The following functions may be entrusted to the Deaconess, in addition to the ordinary duties which would naturally fall to her:—

(a) To prepare candidates for Baptism and Confirmation;

(b) To assist at the administration of Holy Baptism; and to be the administrant in cases of necessity in virtue of her office;

(c) To pray with and to give counsel to such women as desire help in difficulties and perplexities.

(d) With the approval of the Bishop and of the Parish Priest, and under such conditions as shall from time to time be laid down by the Bishop; (1) in Church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the Priest only; (2) in Church also to lead in prayer and, under licence of the Bishop, to instruct and exhort the Congregation.

(NOTE.—Clause (d) (2) was carried by 117 votes to 81.)

Opportunity should be given to women as to men (duty qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and

for women, should wherever possible be subject to Provincial control and co-ordination.

An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

The Church is bound to use its influence to remove inhuman or oppressive conditions of labour in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries.

The Conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the Republic of the United States of America, and of their sale in most of the Provinces of Canada, and commends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The Conference urges members of the Church in other countries:—

(1) To support such legislation as will lead to a speedy reduction in the use of intoxicants;

(2) To recognize the duty of combating the evil of intemperance by personal example and willing self-sacrifice.

INSTITUTION FOR THE CHINESE BLIND.

I should like to make an appeal through the medium of your valuable journal, for an increased interest in the education of Chinese blind boys between eight and twelve years of age. There are at least five thousand in Kiangsu and the surrounding provinces who ought to be in school, learning how to earn a self-respecting livelihood.

This Institution was founded some eight years ago, and has now nearly forty pupils. One graduate is tutoring in St. John's University, another is taking special work in the same University and has been engaged as a teacher in this school. Ten graduated last June, three to enter our Industrial Department as self-supporting workers, two to special work in Swatow, three entered the middle school for further education, and two are remaining with us for further study and to assist in teaching. Twenty-five others are on the road to independence, and hope to graduate in due course. The classes are too small to do the best work, so we are asking your assistance in securing a class of twenty, between the ages of eight and twelve, who could start work after the Chinese New Year.

There are probably several who are longing to come from your immediate neighborhood. Will you not try to persuade their parents or guardians to allow them to come? You may not have heard about our work, if so I shall be glad to send you any information you may wish. If the families are too poor to pay for their board, write to me anyway; and we shall be able to supplement, or you may be

able to interest friends at home in their support. \$50.00 per annum for seven years will take a blind boy out of the gutter, and make him an independent, self-respecting member of the community, provided he has it in him.

GEO. B. FRYER.

Shanghai.

QUOTATIONS FROM MODERN CHURCH PROGRAMS.

The General Assembly of the Presbyterian Church, May 1920.

We hold that our Church ought to declare:

For the Christian social obligation resting upon every man, for family, community, nation, and the world.

For Christian obligation to use wealth and power as trusts from God for fellowmen.

For application of Christian principles to conduct of industrial, agricultural, and commercial organizations, and relationships. Among these Christian principles are:

- A. Sacredness of life and supreme worth of personality, so that a man must always be treated as an end and never as a means.
- B. Brotherhood of man, demanding for every worker a democratic status in industry, and mutual understanding, good will, co-operation and a common incentive among all engaged in it.

National Council of Congregational Churches, October 1919.

The National Council desires to put on record the following resolutions:

No solution can be obtained apart from application of unbiased justice by and to all classes, and a spirit of service in fact and not in name.

The heart of the struggle of labor is not for higher wages and shorter hours alone, but has as its objective the attainment of a new status which must not only be conceded to it but universally acknowledged if industrial democracy is to be established.

The principle of organized representation of interests of Labor is the just counterpart of corporate interests of capital.

The Massachusetts Federation of Churches, April 1920.

Principles that underlie permanent industrial reconstruction:

There are certain principles basic in all human relations that apply to industrial relations. Among these are: Fair dealing; mutual consideration; willingness to keep peace, and to co-operate for protection and furtherance of general welfare; sacrifice of personal independence when necessary for welfare of other individuals, and for sake of whole community.

In addition to general principles upon which association rests, there are specific principles for industry:

Industry is primarily for service of society, and only secondarily a means of personal or corporate gain.

The several parties in industry have certain inalienable rights and these rights imply corresponding obligations.

Rights of persons take precedence of property.

—*Social Service Bulletin*,

August, 1920.

THE FAMINE.

The Canadian Presbyterian Mission of North Honan is prac-

tically in the centre of the famine region. Among the brief notes taken from the address of one of our missionaries were the following:—"The situation is appalling." "A superhuman, stupendous task lies before us." "Something must be done *immediately* to save the lives of our Christians and others." "It means for the time being the break up of the Church." "Absolute starvation practically everywhere." "Only a remnant of Christians left."

Much time was spent in discussing ways and means of relieving the terrible situation. Among them were the following: (1) special schools to be opened for young people; (2) orphanages; (3) supplying seed wheat; (4) aid for boys and girls now in school, and for new pupils; (5) assistance for evangelists; (6) industrial schools; (7) erection of mission buildings; (8) irrigation work; (9) road building.

The chief point urged, however, was the desperate need for funds *Now At Once*—to relieve those who would otherwise die, and to buy seed wheat—for the time for sowing will soon be past. If the grain is not sown a harvest can not be reaped next June: but even sown now and reaped then it means nine months of feeding forty millions. The minimum amount one can allow per head to keep body and soul together is one dollar a month. It means therefore that hundreds of millions of dollars must come in from outside sources during the next few months or multitudes *must* perish. Imagine the task of feeding or relieving a population as great as Canada's *multiplied by four!*

Gleanings from Correspondence and Exchanges

On page 593 of the August, 1920, issue of the *RECORDER*, the statement is made of the C. I. M.: "For the last two years the baptisms have been over 2,000 a year." This should have been six thousand a year.

The West China Decennial Conference has been definitely postponed on account of the uncertain political condition now prevailing in West China. This has been necessary in spite of the fact that some of the delegates from the home base have already started.

Millard's Review, October 23rd, 1920, reports that the business men of Seattle, through the China Club of that city, have started a campaign to raise \$20,000 gold for the purpose of agitating against the manufacture in the United States for export purposes of habit-forming drugs.

The Salvation Army reports that whereas their industrial homes before the war housed 19,000 derelicts of whom seventy per cent were victims of alcoholism that now these homes are practically depopulated. They are therefore launching instead a campaign of building hospitals, relief centres, and meeting houses.

A list of remedies that contain morphia or opium has come from the Inspector General of Customs. There are in all fifty-one kinds said to be good for a number of diverse diseases. Some of them are said to be "anti-opium." Most of them appear to be on sale in Shanghai.

In response to an appeal made on June 10th, the International

Anti-Opium Association of Peking has received the following official information from the Japanese Minister, Mr. Obata: "It has been definitely decided to entirely abolish the opium monopoly system in the two localities in question in the course of this year."

In the 1920 report of the Presbyterian Church of England reference is made to the grave financial condition of their foreign mission work. To maintain the work in its present depleted state requires contributions almost three times as large as before. Yet a readjustment to increase the support of the workers has been deemed necessary. A special campaign is under way to meet this stringency.

The Annual Meeting of the Kiangsu Federation Council has been fixed for November 17th to 19th. The Council meets at the American Baptist Church, Soochow, 蘇州謝衙前浸禮會堂. The opening meeting for the reception of delegates takes place at 8 p.m. on the 17th. Foreign delegates and visitors intending to be present will please notify the Rev. H. H. McMillan, Southern Baptist Mission, Soochow, as early as convenient.

At Chenghsien (Chengchow), Honan, a Young Men's Christian Association building has been provided by the manager of the Yu Foong Cotton Mill, Mr. H. Y. Moh of Shanghai. Beginning October 15th rooms will be opened for Chinese and foreign transients. All bedding is provided. Any train will be met by a servant in uniform if

a wire or letter is received in advance advising number in party and time of arrival.

An editorial in *The Challenge* of August 27, 1920, has this trenchant remark in the conclusion:—"There have been times when the missionary enterprise was considered a by-path of service down which a few eager spirits might move. It was their hobby. To-day, it is clearly a work which is linked to all that is central in human destiny. It calls for the dreamer and the statesman; for the evangelist and the scholar. No man and no group of men can deem this work too little for them."

The China for Christ Movement Committee held a meeting on October 4th, 1920, at which there was a good attendance. The new Secretary of Literature, Mr. Peter Chuan, was introduced to the Committee. Reports of the progress of the Movement in several districts were made. The Executive Committee was authorized to secure as soon as possible a Chinese Organizing Secretary and a Chinese Secretary for the promotion of literacy. It was announced that there are funds in hand to carry the Movement through next spring.

At the meeting of the Phonetic Promotion Committee on September 23rd, it was agreed that a test be made at Andong, Ku., on a class of twenty illiterate Christian women. Records are to be kept of each pupil's work—age, methods of teaching, hours of study, etc.,—and the final results obtained. It was also suggested that some scientific work be done along this line—the trying out

of different methods of teaching and different primers, the preparation of definite forms for keeping records, etc.,—which, of course, would require four or five tests. The committee previously appointed to standardize the printing of literature is to plan these tests.

The Annual Report of the Presbyterian Mission Press, Shanghai, states that for the fifth time in the history of the Press they have exceeded the hundred million mark in the output of printed pages. It is interesting to note the number of organizations and interests served by this worthy mission organization. The old headquarters at 18 Peking Road, used for forty-five years, have been sold and the proceeds applied to the New Missions Building. The audit shows that printing for missionary propaganda is done practically at cost. There has actually been published for the year just closed in Chinese 112,718,694 pages and in English 10,955,327 pages.

Mission Bands in Hunan have been so useful that missionaries and Chinese from Honan and Kiangsi recently visited the Tenth Autumn Bible School at Nanyoh to get in touch with their work. These bands have a leader and twelve workers. They do house to house visiting and distributing books. Their work is in unevangelized parts of the province. The band leaders do not baptize. But as a result of their work over 400 baptisms have been recorded by the churches which have followed up the work. The Bible School is held mainly for the benefit of these bands. The concluding communion this year was at-

tended by 200 who came from five different countries, seven provinces, and thirteen denominations. There is hope of organizing bands along similar lines in other provinces.

On October 21st, there was an enthusiastic farewell meeting to the first band of regularly appointed Chinese missionaries to Yunnan. There were five of these who are going out under the Chinese Home Missionary Society for a five years' term. They were Mr. and Mrs. Chen Tieh Sheng; Miss Chen Yu-ling, former secretary of the Women's Christian Temperance Union; Miss Hope Hsu, a graduate of Ginling College for Women; and Mrs. Lo of Nanking. Two of these are going for the first time. The others have already been on the field. This was a real missionary meeting and the charge by Mr. Z. T. Kaung was full of evangelistic zeal and fervor. The going of this group is proof that Christianity is moving the Chinese more deeply and presenting a more stirring and direct appeal.

In a study of middle schools and colleges in China with a view to finding out how many of their students are interested in the medical profession, given by C. Voonping Yui in the *China Medical Journal* for September, 1920, it was incidentally ascertained "that in over 54.4 per cent of the 195 schools and colleges replying the English language is taught for at least eight hours each week. It is said to be compulsory in the government schools. We know of only five of these schools which do not teach English at all. This is evidence of the extent to which the English language is now

being taught in China and it seems as if it will be in the future the chief medium of instruction in Western science. Physiology and hygiene are taught in 165 schools out of the 195. If these subjects are taught properly, the students will become interested in personal hygiene and public health, and more of them may be led to study medicine."

On Tuesday, October 4th, 1920, a "day of Prayer and Conference" was held in Shanghai in connection with the Bible Union of China. Addresses were made by Dr. Griffith Thomas, Rev. E. Tewksbury, Dean Symons, and Dr. J. Walter Lowrie. Reference was made to modifying the Statement issued by the Bible Union and the necessity of stemming the destructive tendencies of higher critics in their attitude towards the supernatural in the Bible. "Modernism" was defined by Dr. Lowrie as a "euphonious way of expressing what has always been the enemy of true Christianity—Arianism, Socialism, and other forms of Latitudinarianism. The Conference decided to form a Shanghai Committee to consider the best way of giving effect to the principles asserted by Dr. Lowrie in relation to the New Testament view of Christ and the true position to be taken towards the Bible. An average of fifty attended the two sessions of the Conference.

In view of the large measure of co-operation in Canton the missionary community there is desirous of keeping clear if possible from movements which tend to be divisive. The China Mission of the United Brethren Mission though having various

shades of theological thought on its staff took the following action on September 7th, 1920. "That as a mission we are in no way in sympathy with 'The Bible League for the Defense of the Faith' as organized at Kuling and deplore its destructive tendencies." They also took this matter up with the Canton Board of Co-operation, and the Canton Missionary Conference. Somewhat similar action was taken by the Northern Presbyterian Mission in Canton also. As a result a large majority of the Canton Missionary Association instructed its secretary to write directly to Dr. Griffith Thomas to make sure that he came to Canton not as the agent of any particular movement or theological faction. This was due to a feeling that "just now real vital Christianity calls for supreme emphasis upon those elements in our faith which unite us."

The Committee on Arrangements for the National Christian Conference held its third meeting on October 2nd. Steps were taken to secure the release of Chinese and missionaries needed for the work of the Committee. As there had arisen misapprehension as to the Committee's purpose in co-opting up to 20% of the Conference a special committee was appointed to look after this matter. As a matter of fact this was meant to cover not only individuals selected by the Committee but also the representation of smaller societies, special national organizations and any other organizations not included in the general basis outlined for missions and churches. After careful discussion it was decided that the general theme of the Conference should be "*The Chinese Church*," and that

the whole plan of the Conference should be "church-centric rather than mission-centric." This means a new emphasis in Christian work in China which from henceforth will revolve around the Christian Church in China and not the Missions. Bishop Graves was elected Chairman of the Committee. A cordial invitation was extended to Dr. John R. Mott to be present at the Conference.

In *The Challenge* of September 3, 1920, reference is made to a Summer Meeting at Cambridge at which was given a very remarkable series of lectures dealing with the presentation of Christianity to various non-Christian races. The lectures were given by those who had lived in the countries concerned. The lectures on China are thus briefly summarized:

"China's great asset for the Christian missionary is the ethical legacy of Confucius; but the temper of the Chinese mind is material and agnostic. Although there is a strong moral sense, good and evil are not regarded as absolute opposites; the ethical ideal is self-centered, and it is important to 'save one's face.' Christian preaching in China should begin not with the Incarnation, but with 'He went about doing good.' It is unwise to dogmatize about the ultimate destiny of non-Christians, or to insist on a bodily Resurrection. The Chinese now have no objection to a 'foreign' religion, but they would prefer to be taught it by men of their own race. The future lies with the student world. At present the reaction towards Christianity, which is considerable, is moral, political and social, but not intellectual; there is a real need of *theology*."

In the article entitled "Side-lights on Christian Missions," which appeared in the August 20th issue of *The Challenge* (published in London), Mr. G. Alfred speaks of the difference in purpose and character between Missions and "Missionarisms," and defines same as follows: "Missions are the organized attempts of churches to disseminate their religious tenets and doctrines in foreign lands, whereas missionarisms are the accredited agencies or complacent tools in the hands of Imperialists and Capitalists for the purpose of exploiting the weak and helpless nations of the world." He says, "While in the main it is true that the missionaries returning home present the darkest possible picture of the 'primitiveness' of the people amongst whom they have laboured in order to fulfil their obligations

to the capitalists and to elicit their funds, it occasionally does happen that a missionary comes forward and takes the bull by the horns and tells his astounded audience that Christianity has yet to make a beginning in this country." As an illustration, he tells of a missionary from the Far East, who, in addressing an audience in the Central Y.M.C.A., chose for his subject, "Christian China and Heathen England," and charged heathen England with the fact that she is deliberately encouraging vices not in the national interests of China. It is Mr. Alfred's conviction that there never was greater need of Christianity in the West than there is at present and "the people are not in the mood to pay the price demanded for it in the way of surrender of materialistic greed for power and domination."

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTH.

OCTOBER :

9th, to Rev. H. M. and Florence P. Harris (S. B. C. Mission), a son, Lawrence Holliday Harris.

MARRIAGE

OCTOBER :

16th, at the Union Church, Shanghai, by Rev. G. F. Fitch, D.D., Mrs. Jane Louise Whitfield to Mr. Gilbert McIntosh, P.M.P.

DEATHS.

SEPTEMBER :

7th, at Kulung, Mirian, daughter of Mr. and Mrs. A. M. Guttery.

OCTOBER :

20th, at Chefoo, Miss Louise Davis, beloved sister of Mrs. James McMullan, from cancer.

ARRIVALS.

AUGUST :

18th, Anna V. Blough (ret.), Mary E. Cline, Harlan Smith, wife and child, J. H. B. Williams, J. J. Yoder, H. J. Hornly, G. B. B.

SEPTEMBER :

12th, From U. S. A., Mr. and Mrs. George E. Lerrigo, Mr. and Mrs. M. S. Tuttle and child, Dr. and Mrs. J. H. Gray and children, Mr. and Mrs. H. M. Wagner, and Robert R. Gailey, all Y. M. C. A.

22nd, From Australia, Mrs. T. A. P. Clinton (ret.), Mr. M. D. Pascoe, C. I. M.

24th, From U. S. A., Miss Speiden, A.B.F.M.S.

26th, From U. S. A., Miss Droz and Miss Clark, A.B.F.M.S.

29th, From U. S. A., Miss McPherson, P.N., Miss L. Melbold, A.B.C.F.M.

30th, From U. S. A., Miss Peebles, M.E.

OCTOBER:

2nd, From U. S. A., Mr. and Mrs. Latimer and child (ret.), A.B.F.M.S., Mr. and Mrs. Beach and children (ret.), M.E. From England, Miss E. Dives (ret.), Miss E. D. Todman, Miss R. Poynor, C.I.M.

6th, From England, Dr. and Mrs. Stockley, E.B.M.

10th, From Canada, Mr. and Mrs. Hibbard and child (ret.), Mr. and Mrs. Kitchen and child, Mr. and Mrs. Anderson and child, Miss Bruce, Miss Bonsfield, Miss Mole, Mr. Reid, Mr. Fries, Mr. Veals, Mr. Fleming, Mr. Hoffman (ret.), Dr. Retta Kilborn (ret.), Mr. and Mrs. Elson and children (ret.), Mr. and Mrs. Soper and children (ret.), M.C.C., Miss L. M. Blackwell, C. I. M. From U. S. A., Mr. and Mrs. Cossum and children, Dr. and Mrs. Tompkins (ret.), Miss Millican, Dr. and Mrs. McKenzie (ret.), Miss Archer, Miss Dennison, A.B.F.M.S., Miss Moffett, Miss Gowans (ret.), Miss Wright, Miss Frame (ret.), Miss E. Love, Miss Carter, Mr. and Mrs. Campbell (ret.), P.N., Miss Trimble (ret.), Miss Witham, Miss Spencer, Dr. and Mrs. Gaunt (ret.), Miss Cookson, M. E., Miss Hill (ret.), N. H. M., Miss Fleming, Miss Boss, W.A.B.F.M.S., Miss Bradley, P.S., Mr. C. Neff, Mr. Shaw, Mr. and Mrs. Hausske, A.B.C.F.M., Miss C. A. Pike (ret.), Miss H. Todd, Miss C. G. Andrews, Miss A. H. Tolwell, Miss R. J. Lundgren, C. I. M. From Norway, Miss Mykebush, Miss Broen, L. Bd. M.

14th, From U. S. A., Miss Howe (ret.), Miss Kahn, Miss Marten, Miss C. B. Smith, Miss Richardson, Dr.

Ross Blydenburgh, M.E, Dr. and Mrs. Newman and children (ret.), A.B.F.M.S. From England, Dr. and Mrs. Wedderbury and children (ret.), U. F.S., Dr. and Mrs. Borthwick and children (ret.), C.S.F.M.

15th, From Canada, Miss Cheney, Mrs. Hodsin and child (ret.), Miss J. Holt, Miss Virgo (ret.), Miss Coon, M.C.C.

19th, From U. S. A., Mr. and Mrs. Irwin, Miss Carter (ret.), Mr. and Mrs. Drummond (ret.), Mr. and Mrs. Kldder, Mr. A. B. Dodd (ret.), P.N., Mr. and Mrs. Lee and children (ret.), Miss L. Kent, P.E., Miss Probasco, Miss Farwell, M.E.

20th, From Australia, Miss E. Jordan, Miss Twell, C.I.M.

21st, From Canada, Dr. Service (ret.), M.C.C.

DEPARTURES.

SEPTEMBER:

14th, For England, Mrs. E. Thompson and two children, and Miss A. O. Stott, C.M.S.

21st, For England, Miss A. Slater, C.I.M.

25th, For England, Miss M. G. McQueen, C.I.M. For U. S. A., Miss A. Dowling, A.B.F.M.S., Mrs. D. V. Smith and child, M.E.F.B., Mr. and Mrs. Montgomery and children, Mrs. Hunter Corbett, P.N.

OCTOBER:

6th, For England, Mr. and Mrs. Henderson-Smith and children, S.B.M.

16th, For England, Mr. B. Chapman, W.M.M.S.

18th, For England, Dr. and Mrs. Fletcher Jones and children, U.M.C. For Sweden, Miss A. O. Frossberg, Miss M. Bjorklund, Miss I. A. M. Ackzell, S. M. C. For Switzerland, Miss H. Suter, G. C. A. M.

23rd, For U. S. A. Miss Withers, A.B.F.M.S.

